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# The EXPOSITOR AND HOMILETIC REVIEW

*A Journal of Practical Church Methods*

## PURELY BUSINESS

Thanks. We really expected your messages of appreciation for the new Caledonia type. Its larger face, its finer cut, its simplicity and the big increase in white space on the page really do help, don't they? It is gracious of you to write us your appreciation.

And a gentle letter comes from Pennsylvania asking if we welcome suggestions for the magazine. Most assuredly we do. We not only welcome them and yours—we seek them. This matter of inviting subscriber suggestion and criticism obviously has its dangers for while a magazine wishes to please the greatest number of its readers, individual desires are as varied as the number of subscribers and to please all by putting into practice all the suggestions which come is quite patently an impossibility. However, you may rest assured no magazine has greater desire to have the suggestions of its readers nor a greater determination to use as many as possible of those suggestions than *The Expositor*. After all *The Expositor* has been yours in more than merely a figurative sense. You know best how it may increase its serviceability to you. Of course, such suggestions are welcome!

We have been conscious of certain draw-backs incident to publishing seasonal material in *The Expositor* in the issue immediately prior to the month in which the "Special Day" comes. Where the "Special Day" arrives during the first few days of a month the brevity of time between the arrival of *The Expositor* and the "Special Day" minimizes its usefulness. Older subscribers turn to their bound volumes of former years in such a case and file the tardily arriving new material for subsequent use. But that is not possible for those not having files of former years. So don't be surprised if you run across Thanksgiving material in this issue, and seasonal material arriving well in advance of future "Special Days and Seasons."

*JEK*

An international magazine of parish administration, methods of church work, practical theology, applied religion and all phases of minister's work.

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# HIS GREEK TESTAMENT AND THE EXPOSITOR

ROBERT MURDOCK

“**W**HAT! Your priests don't know their sacred books!” exclaimed Carlyle, when he was asked what he brought about the neglect of Greek and Hebrew on the part of ministers. And Carlyle's strong feeling in the matter is perfectly justified. For, since by the very nature of his office, the preacher is an expositor of God's truth as revealed in Holy Scripture, a knowledge of the Biblical languages is an indispensable part of the equipment necessary for his sacred task. Particularly is this true of the Greek of the New Testament.

Nor is this putting the matter too strongly, for, since it has pleased God to give us His Word in Greek — to speak here only of the New Testament — and since the preacher is responsible for expounding the truth contained in that Word, it naturally follows that the preacher, (if he would both faithfully and competently fulfill his task), must be a diligent student of the Greek New Testament. Indeed, the preacher is a linguist by profession. As A. T. Robertson put it: “The preacher is a student of language in the nature of the case. Just as the lawyer must know how to interpret phrases to make a will effective and keep one from losing money, so the preacher must be able to expound the will of God to men that they may not lose their souls.”

It is a solemn thought for the preacher to entertain that his people are looking to him, as a specialist in the Word of God, to expound to them clearly and correctly God's will as revealed in His Word. Because of home responsibilities, employment, etc., they cannot give the hours to the study of the Bible and become the expert in it that he can; so, to reduce the matter to cold facts, they have relieved him from the burden of secular employment so that he can give his whole time to this sacred task. And that preacher can best be assured that his exegesis of the various

portions of Scripture upon which he preaches is correct, if he is a careful and diligent student of the Greek New Testament.

Of course, immediately many will protest that, seeing we have so many excellent translations of the New Testament, it is now unnecessary to know Greek. In reply, we have but to quote Robertson, who said, “One needs to read these translations, the more the better. Each will supplement the others. But, when he has read them all, there will remain a large and rich untranslatable element that the preacher ought to know.” Indeed, this very fact is obvious by the felt need for, the existence of, and the proved value of, such supplemental books as Vincent's “Word Studies,” Robertson's “Word Pictures in the New Testament,” Bullinger's “Critical Lexicon and Concordance to the New Testament” and Nicoll's “Expositor's Greek New Testament” — to mention only a few of the books which might be given. For, had the modern translations exhausted all the treasures of the Greek New Testament, these books would have been unnecessary. Indeed, the very multitude of translations in existence, made from one original — each translation having as it does its own rich suggestiveness and worthwhile value (and yet, on the confession of the translators themselves, only beginning to suggest the riches of the original) — clearly proves that unless the preacher is a diligent student of the Greek New Testament his expositions will, to say the least, be lacking in that vividness and richness which only a personal study of the Greek can give.

Nor is this insistence of a knowledge of Greek as an indispensable part of the equipment of the preacher something radical or erratic — rather, in the light of the history of preaching, does it appear to be one of the factors which enables a man to become something more than an ordinary preacher. For, when one remembers that Alexander Mac-

laren, C. H. Spurgeon, J. H. Jowett, F. B. Meyer, G. Campbell Morgan, Charles Brown (London), W. Graham Scroggie and others of equal fame, owe much of their reputation as great preachers to the fact that they have throughout their entire ministry been diligent students of the Greek New Testament, he must surely begin to see something of the indispensable nature of such a knowledge. However, we cannot here state the whole case for the mastery of the Greek of the New Testament by the preacher — a work which has already been done most ably by others — our main purpose being to suggest something of the treasures of exposition and illustration which are available to the preacher who can read his Greek Testament.

Speaking more particularly of this aspect of the value of Greek to the preacher, Prof. J. R. Mantey says, "There are literally thousands of statements in the New Testament which are illumined and full of meaning in the Greek far beyond what they are in the English. Delicate shades of thought are evident in the tenses and moods, the prepositions, the conjunctions, and other forms of expression, that can never be properly translated nor adequately explained except by the one who has had experience in reading Greek." And Dr. Robertson said the same thing, when he declared that "Sermons lie hidden in Greek roots, in prepositions, in tenses, in the article, in particles, in cases." And also, "One can sympathise with the delight of Erasmus as he expressed it in the Preface of his Greek Testament four hundred years ago: 'These holy pages will summon up the living image of His mind. They will give you Christ Himself, talking, healing, dying, rising, the whole Christ in a word; they will give Him to you in an intimacy so close that He would be less visible to you if He stood before your eyes.'" And Prof. Mantey, Dr. Robertson and Erasmus expressed nothing more than that which every preacher who reads continually his Greek Testament has experienced.

Turning now to an address by Bishop Vincent, entitled "The Expositor in The Pulpit," we give a few illustrations of the rich meanings and suggestive pictures which are contained in the words of the Greek New Testament, which are lost when translated into English. "After you have grasped the general meaning of a portion of Scripture, and have discerned its relation to the whole book, or to the whole Bible, the separate words invite you to a new and most fruitful study — to a work of scholarship, not to a diversion of fancy. It throws a precious truth into the

form of a vivid yet restful picture, when you read — "The peace of God shall keep your hearts and minds through Christ Jesus;" and detect in the word '*phrouresei*' ('keep'), the image of a sentinel mounting guard before a tent. When you read of the 'Sword of the Spirit' (Heb. 4:12, 13), the dissector of the thoughts and intents of the heart, and, immediately after, that 'all things are naked and opened unto the eyes of Him with whom we have to do,' it heightens your sense of the complete exposure of the heart to the omniscient eye, as you see in the word '*tetrachelismena*' ('opened') the picture of the victim's neck drawn back by the priest, and thus laid bare and open to the keen sacrificial knife. How exquisite is the suggestion in the thirteenth verse of the eleventh of Hebrews, where the Old Testament worthies are represented, not as 'embracing' the promises (as in the Authorised Version), but as "greeting" or "saluting" them from afar, as sailors salute the distant promontories of a beloved shore." And these are but a few of the multitude of illustrations of the rich suggestiveness contained in the words of the Greek Testament — to say nothing of the wealth of meaning contained in the moods, tenses and other grammatical constructions, to which we have already referred.

Then, by the discovery of large quantities of Greek papyri in Egypt during recent years, a new gold mine has been opened for the preacher who is a student of the Greek New Testament. These papyri consist of business contracts, bills, deeds, marriage contracts, wills, decrees, love letters, business correspondence, etc., written in the same Greek as our New Testament, and dating from in and around the first century. Consequently, by seeing how our New Testament words were used in everyday speech in the Roman world of that day, we are the more able to understand the significance of many words and phrases until recently somewhat obscure in meaning. Also, new vividness has been given to scores of passages, the meaning of which had become somewhat clouded by our very familiarity with them. We are tempted to pause long enough on this point to give several examples to show the value of these discoveries. But this also is a work which has already been done by able scholars. So we shall simply refer the reader to "The New Archeological Discoveries" by C. M. Coburn, a vivid and popular presentation of the practical value of the papyri; and the "Vocabulary of the Greek New Testament" by Moulton and Milligan, a Greek lexicon in which the



vocabulary of the Greek New Testament is illustrated from the papyri and other non-literary sources. From these and other works, the preacher may gather the gold nuggets from this mine of exposition and illustration which the papyri discoveries have opened.

Any article on the Expositor and his Greek Testament would be incomplete if it did not urge the reader to secure for himself, at least, to read, two little volumes on this tremendously important subject. The books are, "The Minister and His Greek Testament" by A. T. Robertson, and "Greek Culture and the Greek

Testament" by D. A. Hayes — two volumes which give convincing arguments why a preacher should be a student of the Greek New Testament, and abundant illustrations of the practical usefulness of such knowledge in preaching. It is as if these two scholars had gone into the promised land of the Greek Testament and brought us back abundant evidence that it is a land "flowing with milk and honey." And we are certain that no one can read these books without immediately saying within his own heart "Let us go up and possess the land!"

## THE PREACHER'S SECOND MILE

J. S. ELLIS

"AND him a preacher, too!" These words, spoken by a good, but unlettered woman, have more wisdom for the preacher than comes from many a course in theology. The speaker was indignant at something a preacher had done. The same thing done by one in another calling might have been passed unnoticed. But not in a preacher. Her words implied an idea fixed in the minds of laymen. A higher standard of conduct is expected in the preacher than among laymen.

Was the woman right?

Every preacher hopes someday to be pastor of All-Saints Church, but he never will be. However brightly the great ideal of the Kingdom of God glows in the sky the Day of the Lord comes on but slowly, and, in most congregations, drags with feet of clay. Because hope springs eternal in the human breast, and because people know their own faults which shut them away from their ideal, they do not want to find these same signs of weaknesses in their preacher's life. They want to believe that the Christian life can be lived.

The preacher represents about all that many people know about God. A multitude seldom read their Bibles, and, when they do, with little understanding. They pray chiefly when the house of cards in which they are living threatens to fall. The preacher represents religion in the minds of these people. He is their representative of God. They are not comfortable when they find him doing the same things they do. He cannot put his calling down on their level if he would. The people will not let him do this. They want to

believe in something higher than they know themselves to be. The preacher who succeeds in convincing a group that he is "just a man among men" is soon out of a job. If he is no more than they are why hire him? Men want a preacher who will be God's man among men! Like it or not the preacher had better recognize the limitations of his calling and be happy within them. Instead of feeling the situation distasteful the preacher should rejoice in "the high calling of God in Christ Jesus." A good wall motto for every preacher's study would be, "Hold fast that which thou hast, that no one take thy crown." The preacher should accept the fact that, from its very nature, his occupation is different from other men's occupations. To prove that they are good fellows some preachers carry around a stock of slightly soiled jokes. But the man who laughs at these jokes goes away with less respect for the preacher in his calling.

It is the preacher's business to lead people to the higher ground on which he stands. The world has plenty of joke-smiths, plenty of entertainers, but it is starving for the bread of God. If a preacher finds that men, in his company, turn from a discussion of market reports to the church and religion his heart should leap up within him. The deference is not to him, but to the thing for which he stands. A man may spend most of his day thinking and talking business, but when he is awake in the night watches he knows that he needs God. The heart of youth, especially, answers like a bell to the presence of the Eternal. "Beneath the things they are they feel the beating of the things they ought to be."

The preacher's chief business is to bring men to God. He does not have to be the most sought-for Commencement speaker, the most popular Rotarian. His business is to reconcile men to God. If he is not doing that he is not doing his work. There is no clearer way for him to become this kind of a preacher than the way pointed out in Matt. 5.14. "Whosoever shall compel thee to go one mile, go with him two." Jesus wanted the lives of his followers to recommend his religion. A Roman soldier could compel a Jew to go with him one mile, as guide or luggage carrier. Jesus said to his followers, "Show good will. Be willing to go farther than one mile, if need be." The first mile gave expression to the law of Caesar. The second mile gave expression to the law of God.

The first mile the preacher is compelled to go. He deserves no commendation for doing the things he has to do to earn his bread and butter. It is no credit to him that he works hard and gets up a good sermon. It may tickle his fancy to have the people say, as they file out of his church on Sunday morning, "I liked your talk very much," but that's neither here nor there. He had to preach the sermon to hold his job. Blessed be his people if they knew what his sermon was about, and were not like Tennyson's "Northern Farmer."

"An' I hallus coomed to 's choorch afoor moy Sally wur dead,  
An' 'eerd un a bummin' loike a buzzard—clock ower my 'ead,  
An' I niver knaw'd whot a mean'd hut a 'ad summit to saay,  
An' I thowt a said whot a owt to a' said an I coome'd awaay."

The preacher doesn't deserve any credit for making calls, for mowing his lawn, for keeping his snow shovelled in the winter. It should burn him up to have old ladies passing by stop and say, "Oh, Brother . . . , I'm afraid you are working too hard!" He doesn't deserve any credit for paying his debts, for getting up talks for special occasions, for calling on the sick and shut-ins. Only the lost souls in the ministry neglect these things.

*It is what he does in second mile living that brings men to God.*

Let's look at this second mile business. Cheerfulness in the face of conditions that are not always cheering. It is the preacher's business to meet the world with a smile. Men have so much trouble in business that they hate themselves and their neighbors, and a smile on the preacher's face makes them think that, maybe, after all, God is not dead. The man outside the church invariably waits for the preacher's greeting before speaking. He

has heard that the preacher is stuck-up but is honestly glad to know that he isn't. Young people especially respond to a smile. They are found oftener in the church of the preacher who greets them on the street than in the church of the preacher who passes them, wrapped in gloomy piety. The month's salary may be overdue, the goldfish may have died, his wife's folks may have come for a long visit, but as the preacher goes down the street he must greet the world with a smile!

It is not the preacher's privilege to blow off at stormy sessions of his official board. Other men may rave and bandy hard words about, and no great harm be done, but if the preacher falls to this level the body of Christ is wounded in that community. He must be one who seeketh not his own, is not easily provoked. If a man goes away from a board meeting, soured by some ruling which the pastor was forced to make he must go out after that man and seek to rebuild his friendship and goodwill.

He must go the second mile with the prodigals. He must have for them a love that suffers long and is kind. He must convince them by his own real interest in their lives that they are ones for whom Christ died. After months of genuine friendship one day he will be able to say, and they will listen, "God needs you! Come!"

It is idle to fence with the notion that, beyond certain requirements, the preacher has no obligations. It is what he does over and above his required duties that bring people to God. Running errands for the Aid Society is not time lost. Taking time out of a busy day to go see an old soundrel who has met with reverses is not energy wasted. A night at the bedside of a sick child will tie the hearts of the father and mother to the preacher with cables of steel. It is in the field that lies beyond the requirements of life that men are won for God.

A second mile preacher is a man plus God. God works with him in the second mile. Therefore it ought to be the preacher's daily prayer that he be as often as possible in the way in which God can lead him. Wherever he goes he ought to leave behind in men's hearts a wistfulness to know God better. Oliver Goldsmith has painted a classic portrait of a second mile preacher.

"Thus to relieve the wretched was his pride,  
And his failings leaned to virtue's side;  
But in his duty prompt at every call,  
He watched and wept, he prayed and felt for all;  
And, as a bird each fond endearment tries,  
To tempt its new-fledged offspring to the skies,  
He tried each art, reprov'd each dull delay,  
Allured to brighter worlds, and led the way."



# THAT THEY MAY UNDERSTAND

HAROLD H. NILES

WHAT does the average member of the congregation know of the significance of the different parts of the service of worship? What does he know of the meaning of the symbols used in the church? Recently, a person asked me concerning the significance of a certain act in a liturgical church. When she witnessed it for the first time, her curiosity was aroused and she asked a member of that church as to its meaning. The one whom she asked could furnish her with no explanation save that it had always been done.

Judging by the appeals which I receive to use the church as a sort of "talking billboard" for all kinds of propaganda, as well as by the curious remarks which I frequently hear concerning different parts of the service, I have come to the conclusion that there is woeful ignorance among the laity concerning the reason for the church service as well as about the nature of its work. Could we but dispel this ignorance we would be doing much toward increasing the efficiency of the church. But, how? Certainly we cannot take time every Sunday to point out in sermonic utterance the function of the church and explain just what each part of the service ought to do for the individual.

It is possible for a man to own and drive an automobile all his life and yet know comparatively little of what goes on under the hood. Notwithstanding his ignorance of machinery, he may receive as much benefit from his motor-car as his neighbor who understands the relation of each part to every other part. But there is a wide difference between an automobile and a human being! That person receives the most good out of a service of worship who has an understanding of the meaning and significance of each part of the program. The increasing attention now being given by ministers to the order of the service of worship is a hopeful sign. This article is an appeal to pastors not to neglect the person in the pew.

Two means of educating the congregation on this subject are at hand. One is the Sunday-school and the other is the Church Calendar.

In the Sunday-school provision should be made for a thorough training of the children

in the art of worship. I know a Director of Religious Education who conducts what used to be called "Opening Exercises" in such a well-arranged manner that there is in them that quality which commands reverence. The atmosphere of worship is created every Sunday. It is encouraging to note the emphasis which is being placed upon a worshipping school by the leaders in the field of religious education. In this so-called practical age, any institution that inspires the attitude of reverence and awe is rendering a real service.

But, in addition to the creation of a worshipful attitude there should be instruction in the classes concerning the significance of the various parts of the service as well as of the symbols used in the church. If the present generation could be informed on this subject, we would have a generation of people who would go to church not because they are simply in the habit nor because they feel it to be the proper thing to do but because they experience there the radiant joy of conscious worship of God.

So much for the future members of the church now being trained in our schools of religious education. but, what about those who now compose the congregations? We can educate them by means of the parish paper, whether that be a weekly calendar or a monthly broadcast of church news.

On many of the church calendars which come to my attention, I am astonished to observe the great waste of space. I refer particularly to the practice of the printing on the back page week after week, month after month, the list of officers of the church organization. Apart from tickling the vanity of the persons whose names thus appear in print, of what value is such a repetition of information? It may be answered that the publicity value in the names of the prominent people who are connected with the church is worth the utilization of the page in such a manner. I am ready to grant that there is reason in such a view but there are other ways of letting the public know of the high calibre and quality of the men and women associated with any church. Their presence at church speaks louder and clearer than any printed word!

I suggest that each issue carry a paragraph

or two explaining the art of worship. Start the series with an explanation of the meaning of worship. People should be made to realize that the important thing about going to church is not the sermon by an eloquent preacher nor the solo by a sweet singer but the communion with God, the praising of Him, the lifting up of the heart to Him, the aspiring after a richer and fuller life. Brief paragraphs in the calendar can make this plain to the worshipper as he waits for the service to begin. Quotations from books on worship are helpful. There is much now being published about worship which ought to be read by laymen as well as by ministers. How many laymen read such books? Not many. Yet, while they will not read a complete book they will read an interesting paragraph or two. For instance, here are two paragraphs in Dr. Edwin H. Byington's "The Quest for Experience in Worship," which would be suggestive to any layman and which might interest him enough so that he might seek out the book and read the whole of it:—

"The worship of God may be a real experience . . . when it is that recognition of the Creator of this universe which all its inhabitants owe him. It is paying our respects to the Ruler of the world, who has brought into their present condition most of the substances we enjoy, most of the forces we use. A mere sense of decency would suggest some acknowledgement. Two steps anyone can take. He admires this marvelous universe; let him praise God as Creator. He enjoys sun and air, land, sea and sky, trees and flowers; let him express his appreciation. Praise and thanksgiving are possible; and these are basic elements in worship. Feeling and expressing them, behold him! a real worshipper!"

"How willing men are to attend a reception honouring a public benefactor. Should then a man dwell in God's world, use his supplies, benefit by his laws, and then persistently ignore him? To behold greatness without appreciation, and to receive without gratitude stunts the soul. Even the simplest recognition of the Creator and appreciation of his handiwork is worship well worth offering."

A statement making plain the reason for music in the service of worship would be of inestimable value in most churches. It would help to annihilate the critical attitude of the concert or opera devotee. Church music is not for entertainment; it is not a performance for the critics. Church music is an important aid in religious experience. It must be participated in if its real benefits are to be received. Earl Enyeart Harper, in his "Church

Music and Worship" utters a wise word when he says:—

"From a psychological standpoint it may be charged that many a church member and attendant comes into the service, drops in his seat, and adopts an attitude toward the minister, choir, and the congregation in general which, translated into words, would actually say: 'Here I am. I have done you the favor and the honor to come to your service; now see whether or not you can make me enjoy it.' His comment upon the service afterward is tinged very greatly with this same attitude. He does not consciously purpose to be antagonistic to the work in hand, but he actually is until won over as the service progresses."

"Now, the man or woman who fully comprehends the significance of the public service of worship will come to that service, purposing from the moment he enters the door of the church, by his attitude of mind, by the spirit of response to the call to worship and song, by his acceptance of the pastoral prayer and the choir anthems or other special features of the service as vicariously offered up for him, by his whole personal attitude to do his full part to make that particular service set the work of the Christian Church just as far ahead as possible. Now, of course, the choir, the minister, and every other special participant or leader in the service has great responsibility to conduct the service, to appeal to and lead the people so as to inspire them to eager and reverent participation. But these folk have their lectures on how to conduct the service regularly. It is time for the congregation to have presented to it its own responsibility."

The need of the members of the congregation for education dawned upon me not long ago when I sat at a dinner-table around which were grouped organists and ministers. At a delightful dinner-meeting the ministers of the city were the guests of the organists. In addition to the fellowship which the occasion afforded there was a serious discussion of the ways and means of improving the order of worship in our churches. As I sat there and listened to the wise suggestions which came from consecrated workers, I thought how beneficial it would be if the members of the congregations could only understand just what it is that the service of worship is supposed to do for them and with them. I believe that a constant use of the church calendar or monthly paper in a campaign of education will transform a congregation.

Do people really understand the purpose of



the pastoral prayer? Do they realize that the minister is speaking for them, — all voices blended in his voice as he utters their praises and petitions? How can they be expected to know when nobody tells them? It is no won-

der that sometimes they become fretful and annoyed. An understanding of the vital significance of the pastor's prayer would help them to enter into its spirit and help them to lift themselves up to God.

## QUIET SOULS

S. EARL DUBBEL

ONE of the gems of wisdom which adorned the academic commencement season of 1939 was to be found in an address by President Conant to the Harvard Alumni when he made a plea for the preservation of "the quiet privilege of an ivory tower." President Conant declared that one of the university's objectives was to balance these "quiet privileges" against the "feverish demands of the market place."

It was not his thought that escape from the distractions of these feverish times by a withdrawal from life solves any problem, but rather that quiet reflection on the issues of life provides strength to meet the tasks of the market place. One is reminded of the pleasant essay on "The Ivory Tower" by Mr. Forster where the author, having looked rather carefully into the problem of escapism, found that to retreat into an Ivory Tower does not mean a denial of life.

No one will avail himself of the privilege of the Ivory Tower who does not himself possess a quiet soul, and insight into truth is one of the requisites of the quiet soul. The Psalmist, having found security and refreshment in coming to God, regarded God as his 'high tower' (Psalm 62:5-6):

'My soul, wait thou in silence for God only  
For my expectation is from him.  
He only is my rock and my salvation;  
He is my high tower; I shall not be moved.'

Our Saviour practiced withdrawing from the activities of the day to be alone with God. The Bible cannot be properly appreciated unless the reader has learned to retire from the busy market-place for a quiet meditation on the truth. To be sanctified in the truth, as our Saviour prayed for his disciples, involves being set apart unto the truth. The Apostle Paul wrote to the Thessalonians that they should "study to be quiet" (1 Thes. 4.11).

If one reflects on his acquaintance with gen-

eral literature, the insight which great authors had into the secret of quietness is surprising. There were many tranquil souls in the medieval period, the greatest of whom, perhaps, was St. Anselm, who was in the noble company of the strong and meek. Anselm escaped from a life of strife, greed and bloodshed, a life of pride and sensuality, by entering the Monastery of Bec in France. Here in his leisure for contemplation he grappled with profound truths, finding no peace of mind until he had gained insight. There is something beatific in the picture of Anselm in his old age spending a summer in a mountain retreat in Italy writing that great theological document *Cur Deus Homo*. Anselm had insight into that fundamental truth, without which one is apt to become worldly-minded, that this present life is transitory. One of his disciples spoke of him as the holiest man he had ever known; he loved God only, and as was plain in all his ways, desired nothing transitory. But Anselm was quiet and strong not only in contemplation but also in action. As archbishop he was indomitable in resisting lawlessness and oppression, and the king of England soon found that he was no match for this unworldly man of exalted tranquility of soul.

Dante, measures up to the sublimity of Anselm, for although much of his life was feverish and tempestuous, yet he attained to a real tranquility of soul. There are few passages in the literature of the masters more sublime than that simple passage in the *Paradiso* where Dante talks with the lovely Piccarda, who reveals that her will has been tranquillized by the power of love, which causes her to desire that only which she has, and to thirst for nothing beyond, so that she has found her peace only in His will. Not that one should be always quiescent, but in his inner life he should be submissive to God's will. Then if

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# The Editors' Columns

## The Prophet is a Fool

IT was Hosea who said that. For some time it startled me. But as years have brought the philosophic mind light has been cast on Hosea's observation. Men with dreams and visions have often had to face a hostile crowd. Some have fallen, others have triumphed. Edmond Rostand in his "Cyrano de Bergerac" voices the feeling of many when he makes Cyrano say:

I start to cull a star, and then I halt,  
For fear of ridicule, to pick a floret.

Yet great men of all ages have had their prophetic voices treated in similar manner.

Marco Polo, Columbus and Pasteur, Copernicus, Galileo and Newton were all called fools. Archimedes, Carnot, Snell, Fresnel were ridiculed and called fools. Zeppelin's work was called "swinish nonsense" and not many years ago people were speaking of "Langley's folly." Beethoven, Bach and Caesar Franck were not recognized until after their death. Handel was ridiculed for writing "The Messiah" for a small Irish music organization.

Of all those who have been ridiculed and called names the greatest is Jesus of Nazareth. The very name Christian was first one of contempt. He was hounded. He was said by His own family to be "beside himself." No one ever endured more than He. Finally He was led to Golgotha and crucified.

He taught the fatherhood of God and people laughed. He taught that man was of infinite value before God, teaching them to sing, "Now are we children of God," and thousands ridiculed. He said: "Blessed are the peacemakers," and those who put their trust in force called Him radical. All this and much more He taught. On Palm Sunday there was rejoicing at His arrival in Jerusalem, but on Friday He was crucified. Men may forget Jesus, but He does not forget them. There is no way out of the world's difficulties except by Him.

When a man decides to follow Jesus he must resolve to endure laughter and ridicule; he must bear the term of "fool." This means facing life courageously with the Christ and carrying through to the end, even the end of the cross.—W. R. Siegart.

## Taps or Reveille

THE bloody fiends of war are loosed again. Since the "war to end all war" there has been scarce a moment free from snarlings through bared and dripping fangs. Now they are loosed upon a tortured world and what will the Church and the follower of the Prince of Peace do this time?

You recall what we did a score or so of years ago and recalling you shudder not without cause. Many grow sick at heart at memories' persistent proddings. It was only a matter of months ago when one of the most able preachers of the generation professed publicly from his prominent pulpit the abiding horror known by his soul when thoughts of his war-time activities, carried on in the name of a gentle Saviour, seared in upon him. He is but one of the many, a frank, outspoken, honest one.

Do you mind the sizable roll of the U. S. Minute Men which we helped to swell, who voiced, parrot-like the call to arms, the plea for support, the damning anti-German propaganda prepared by biased and bitter governmentally employed protagonists of hate and destruction?

Do you recall the blood-curdling posters, Government supplied and printed in war's own fearful colors? We hung them prominently in our church vestibules.

Have you forgotten the horrible, satanic lies we shouted at our people? The Government kept us well supplied with them too, so that we could the more readily move our con-



gregations to action by the minutely detailed atrocities said to be practiced by the enemy, on defenseless mothers and babes.

We have realized since those direful days how we and our parishes were used to prolong the ghastly debacle of a civilization tearing at its own throat in one fiendish spree of hate-driven determination to self-extinction.

Now a new war threatens to complete the devastation and destroy the remnant of civilization which managed somehow to survive the last war. We do well to realize, in its early days, the world enveloping possibilities it bespeaks. We may or may not become involved. We cannot escape its disastrous results nor are we likely to be forgotten when the time for the dissemination of war propaganda arrives. The Government which ignores the Church, officially in peace times, is not apt to underestimate its co-operative import in days of stress. We did such a *noble* job before! Should not the church be prepared for war as well as the nation?

Pray God that when that day comes when the Church is supposed to forget its Lord and Saviour, forget His ways of peace and His commandments to love one another, that He will strengthen our wisdom and vision and faith that we may see clearly that war itself is our enemy, not this nation or that nation involved in war. The peoples of other nations are as we, essential pawns on the Devil's chess board. For after this war is over it is quite likely that we shall know as never before the strength, the honesty, the fate of our Christian profession.

Decide today that there will be no use made of the Church of Him who came that the world might have peace, its ministers, its pulpit, or its standing for the propagation of war on any basis save invasion.

Our country fought once to make the world safe for Democracy. Now our strength will be needed to see what can be done about making the world safe for Christianity. That is the task set before the Church today, our task. Judas sold the Prince of Peace. Peter denied Him. What will you do?

*John R.*

## Trained Noses

UNROLLING the tissue in which it was carefully wrapped, he extended in a well tanned hand a deftly made plaster cast and mold which fitted it snugly.

"I wonder if you can identify the critter which left its track up in my woods," he

drawled. "Its wild screams are heard almost every night and it seems to cover a heap of territory for it has been heard in widely separated sections around here. Looks like a big cat o' some sort, don't it?"

It did, for that was what had made the paw mark, but just what kind of a cat was the matter in which he was interested. Had it been made south of the Rio Grande, I would not have hesitated. It would have been a middle weight *lion*. Even though it had been suggested that it was a mountain lion strayed north from the protected forests of northern Pennsylvania, pumas are too scarce there to make that a high probability.

That left rather little save an unusually large wild cat, as a guess. But cats travel about at night almost wholly, and are not known for their "blood curdling" calls. Fiction is full of them. Fact hardly knows them.

Yet it obviously was a large cat and the pulse of the neighboring hunters quickened. Plans for a hunt were many and varied. But the hunting of cat calls for dogs trained for the feline trail. Obviously such dogs are scarce in any but cat-infested country. There are rabbit-dogs and bird-dogs galore. Coon and fox-hounds are probably as plentiful, but cat-hunting is a particular type of hunt, making particular and specific demands upon the technique as well as the nose of the hunting dog; a technique and nose not known around here.

Hence when it came right down to whose dogs should be used in the proposed hunt, no man who valued his dogs was willing to send them out facing the risk involved in a quarry with which they were not familiar. No dogs! No hunt! The cat has departed to "terrorize" other parts with his weird nocturnal song.

But, though the "critter" be gone the thought lingers, that so many ministerial "noses" have become so keen on the much frequented trail of familiar and popular themes and texts that one that is diligent and able in its search for a well and fully rounded out bag of Scriptural texts is almost a scarcity.

No single text, even though it be lengthy and be used with a divine consistency, constitutes the full of the Gospel story. The way of Salvation is a way of many miles and wanderings and is hardly covered by any single or group of pet subjects.

War, the Divorce evil, Social injustices and the ilk, are all well enough in their place but a year of sermons on them leaves yet the greater portion of the road to cover. They are

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# CHURCH METHODS

## Wishing The Expositor Well

Dear Dr. Ramsey:

The recent issue of *The Expositor* is on my desk. The improvement in the printing is so very marked that I thought I would write you about it. It is a beautiful job. My old friend Sam Guard who used to be a member of my church is the printer I understand. Mr. Guard founded the Little Brown Church broadcast in Chicago years ago and had a very large radio audience as a lay preacher. I am glad to note that the presses of Elbert Hubbard are to be used in turning out religious printing.

Yours sincerely,  
Orvis F. Jordan.

Dear Mr. Ramsey:

Do you appreciate words of appreciation from new subscribers? I should like to express mine. For two years after graduation from the Seminary I have steered clear of "helps," fearing a tendency to rely too heavily on the work of other persons. Now however, at the beginning of my third year, I have concluded that one of the best things I could do to serve my congregation would be to subscribe to a magazine which told what other pastors were doing and which gave valuable suggestions. Having used many times two copies of *The Expositor* which I had received in the Seminary, and having found it more valuable than any other magazine of the type, I sent in my subscription as my first act after vacation.

I was pleasantly surprised yesterday to receive a copy of the September issue from Mr. Guard. I am happy to see that Mr. Guard, who is present in our congregation when he is in Spencer on Sunday morning, is now printing *The Expositor*. I am sure that the combination of *The Expositor*, Roycroft, and Mr. Guard's printing will make a fine magazine finer.

Sincerely yours,  
Rev. Orval H. Austin.

Dear Sir:

Mr. Samuel Guard has sent me a copy of *The Expositor* which I have looked through carefully and very much appreciate. This is a valuable magazine for Ministers. Its material is excellent and its composition the best we have seen. The type is clear and good and the make-up is fine.

Sincerely,  
Rev. D. R. Hutchinson.

"Congratulations on your move and hope your expectations will be realized. As a regular subscriber to *The Expositor* and a frequent user of *The Minister's Annual*, I wish to place my order for the 1940 issue of *The Annual*."  
—Ernest Barber, 5620 S. Park Ave., Tacoma, Wash.

"I am exceedingly desirous not to miss a copy of *The Expositor* and want *The Annual* for the coming year, but do not have the money to spare at the present time. Will pay you during the month of November."  
—John A. Koons, Maiden, North Carolina.

"The new type in the last issue is a comfort to the eyes, and a joy to the heart. My thanks for all your efforts and high thanks to God for your new location and outlook. Laus Deo! Yours in harness, George McPherson Hunter, Mannington, West Virginia.

"For some unknown reason I did not get my August issue of *The Expositor*. I am sure that it must be an oversight but it certainly is missed by the writer very much. I have come to rely on *The Expositor* as I do my daily food. Every issue is a boon to me. Trusting you will forward a copy of August, so my file will be complete, I am sincerely, Daniel C. Figge, 302 Third Street, Manchester, Georgia.

"I am delighted with the September issue of *The Expositor*. It is a gem, beautiful and attractive. The Roycrofters have given you an exceptionally fine type of printing. Our best wishes to *The Expositor* and to those who do the actual work of making it possible.—I. J. Swanson, Florida.

"It is mighty handy to have the department of illustrations. I hope you maintain that, and the sermon suggestions often prime this *pump*. Certainly these must be hard days for all journalistic enterprises of a serious nature. I see even Scribner's has gone by the way. The denominational press is wavering, too, and I hear that several others are about through. You have my prayers."  
—Richard K. Morton, Palmer, Massachusetts.

## The Rural Church

In the September 1939 issue of *The Expositor* appears an article entitled "The Rural



Church." It seems to me that the writer makes some exaggerated and perhaps even unfair statements about the conditions of the average small town, the quality of its youth, and the quality of the clergy serving the small town and rural churches.

The author says, "Drunkenness, vice, and moral decadence are rampant in the average small town." All my life I have lived in small towns or the country, even went to College in a small town, and am now a pastor in a small rural community, which is average, and I have yet to find that "drunkenness, vice, and moral decadence are rampant." The writer further says, "To find a courteous, well-mannered youth in a small town is to find the exception to the rule." I feel sure that this is a statement which any small town resident would challenge, and would brand as untrue. If this is true of the small town it is likewise true of the city. We might as well admit then that we are living in a nation that is *discourteous*, and ill-mannered.

Then the writer makes an unjustified attack on the rural ministry. "Probably the outstanding problem of the rural church is the problem of the minister. The rural church has long been a sheep, fleeced by unscrupulous, dishonest men who are *too lazy* to make a living any other way and use the church as a source of livelihood. They come to the church once or twice a month, present an emotional speech, take an offering, and leave." There are none of us who will maintain that all rural pastors as well as city pastors are industrious. There are some lazy men in the ministry as well as in other kinds of work. But the statement that, "the rural church has been a sheep, fleeced by unscrupulous, dishonest men who are too lazy to make a living any other way and use the church as a source of livelihood," dare not go unchallenged.

The paragraphs on the ministry close with this statement, "The typical rural minister is the unschooled preacher, or the student pastor, or the unscrupulous leader, or the ministerial failure." I should like to say that I know of some of the finest city pastors who have gone to the city from the rural field, and that I could mention some of the finest ministers in the Christian Church now laboring in rural fields.

The writer further criticises student pastors, but is evidently engaged in this very thing.

The rural community is not without its weaknesses, nor is the rural ministry without its faults, and the rural church is in need of much improvement, but indiscriminate criti-

cism as expressed in this article is unjustified. —George E. Herbert, Minister, Zion Evangelical and Reformed Church, Blain, Perry County, Penna.

Articles appearing in *The Expositor* are the expression of opinion or experience of the writer whose name is signed to the statement, and serve their purpose if thought on any subject is stimulated to the point of conclusion and expression.

*The Expositor* is a medium for the exchange of thought, ideas, and programs among readers, and articles portraying experiences by writers are not necessarily "criticisms" of the locality in which the writer is serving, nor yet country-wide. The writer of the above named article is serving as student pastor, yet frankly enumerates shortcomings of such a pastorate. Opinions or opposite views must obviously be held by many readers, and frank expression of such views may help many readers to crystallize their thought on the subject. *The Expositor* does not attempt to form conclusions for readers; it does aim to present varying opinions and conclusions to aid the reader in making decisions.—Eds.

#### A Renovated Church

Epiphany Lutheran Church, Milwaukee, was "renewed" this summer, according to carefully drawn specifications, and this statement by the pastor, Paul Wagner Roth, D. D., in the September 10th bulletin, will be of interest and help to many readers desiring to foster a worshipful Church atmosphere.

##### What Does It Mean to You!

*Much time and money and hard, earnest effort* have entered into the work of renovating Epiphany Church. Until you inspect the results you will hardly be able to realize what a transfiguration has taken place in your Church home. Walls, ceilings, proscenium arch, wood-work, floors, pews, chancel furniture, choir stalls, carpets, stained glass windows, lanterns, tiles, radiators, inscriptions on memorials, and, last but not least, the mystical illumination above the reredos—all have been renewed and redecorated according to carefully drawn specifications.

*All this may bring many good things to us* if we stop to think of the spiritual significance of what has been done. Physical renovation of our sanctuary summons us to more diligent use of the Divine Means of Grace appointed for our spiritual renovation, as a congregation and as individuals. Cleanliness is counted next

to godliness by many, but there can be no question that moral and spiritual cleanness are truly a part of all genuine godliness. Through well-washed windows more light enters and is more brightly reflected from newly decorated walls and ceilings—but all in vain for us unless we seek to keep our hearts and minds ever open to the light of God's Truth as made known in Jesus Christ.

*Entering the Narthex* of our Church we are reminded at once that this is no ordinary building but a temple, a place marked off and consecrated to the worship of God.

*Entering the Nave* we are impressed with the dignity of this business of coming into the presence of God—there is no more dignified business in which human beings engage. With humbly bowed heads while we stand in silent prayer we identify ourselves with the corporate worship of the people of God.

*The Service begins!* What does it mean to you? What is it doing to you?

### **Rally Day Excursion Tickets**

The Rally Day Excursion Ticket, printed on ticket paper, or 2-ply bogus bristol, always awakens Church-wide interest. The ticket serves as an announcement and an invitation. Inspect a railway or bus ticket for the form of the contract, which you reword to suit your plans. The contract generally begins with, "Good for one first class-passage subject to the following rules and regulations. . . . The holder is expected to be at headquarters (name of Church, street and city) by (give hour) on (give date)."

Then follows the "time table" in which is listed the complete plan for the Rally program, the hour, persons taking part, results to be achieved. This may all be worked out in railway ticket language.

"Baggage limited to one Bible for each person." The portion of the ticket below the time table will be used for a coupon, on which you may list opportunities for service during the Church year, every phase of the work included from teaching to membership in classes, choir work, directing young people, and this will appeal particularly if headed

#### **Points of Interest Along the Route of Importance to Every Ticket Holder**

Ample space is left at the end of the coupon for signature of every ticket holder, with complete street and city address. The ticket, when presented at the Church for admittance, is taken by the ushers, torn in two, the upper part returned to the holder, the coupon and

signature retained by the usher. The ushers will be instructed to supply a ticket to any person coming to the service without a ticket. The coupons will provide a complete list of all persons attending, changes of addresses, and prospects for service in various divisions of the work of the Church.

Tickets should be mailed, preferably with special offering envelope, or be addressed and distributed to all members, and any prospective members. Young People's groups, Boy Scouts, or Girl Scouts, will be delighted to care for the distribution. The tickets will accomplish the following—

Get people to the Rally Service.

Secure their interest in the departmental work of the Church.

Provide names and address of interested members who attend.

Provide a list of names for potential leadership.

### **Board Activity**

"It is difficult to get the various members of a Church governing board to take part in the monthly meetings," says Christian Reiser, Broadway Temple, N. Y. "Most of the motions are made by two or three individuals. Frequently the pastor creates all of the suggestions. I tried a new plan recently."

#### *The Plan*

The official board was divided into five groups, each group met in a room by itself to discuss the following questions:

1. How can we build up the morning worship attendance?
2. How can we succeed in collecting Church pledges?
3. What should be done to make the weekly Prayer meeting service helpful?

After a time, the groups returned to the general meeting room and had suggestions to offer. One suggested that we have a *pay-up* Sunday, when all delinquent pledges were to be paid in full. The names of delinquents were divided among the members of the five groups, each to call on a given number and urge them to make an effort to pay up the pledges, with the final payment on "Pay-up Sunday," which was Communion Sunday.

The plan worked out as follows: Members marched by the altar on which lay the Communion elements and dropped their envelopes in the basket. Each one received a copy of the book of Acts, the history of the early Church, and each was presented with a card on which was mimeographed a prayer by the



pastor. The cross in the chancel was lighted, other lights dimmed, and the choir sang softly.

### The Prayer

"I thank Thee, our Father, for the church, Thy Son's Visible Body, and all the privileges and opportunities for service she offers. I thank Thee for Thy love, made so real and pervasive in the coming of Jesus who is alive forever more and walks with us in the way. I pray for a vision of what I can be and for a purpose and power to attain it. Open my eyes to the rare schooling, upbuilding exercises, and spirit enlargement possible in the work of the church. Accept my pledge of loyalty to Thee, devotion to the church and brotherly cooperation with others. As I do my best, furnish me completely for that purpose. In the name of the Master who trusts me with His earthly interests. Amen."

The attendance at the Communion Service was the largest in years as special invitations had been sent out. Fifteen people joined the church that day. Many of them as candidates for membership and others who had been out of the church for years.

The Official Board voted to make the distribution of delinquents a permanent plan so that the five groups could continue to follow up the pledges every month.

The next suggestion brought in was that each group conduct a house party on successive weeks to take the place of the mid-week service. Many churches are giving up the prayer meeting. Each group was responsible for the attendance and for furnishing of light refreshments at the close of the meeting. The house parties were very successful. The chairman of the group led the first fifteen or twenty minutes. The pastor then conducted a round table. The people seated in their chairs joined the discussion. We were able to discuss vitally spiritual problems in an intimate and free way. At the close, the people visited so ardently that it was hard to make them go home. No one thought about the lateness of the hour.

A number of other smaller detailed plans were suggested by each group at this Board meeting. The remarkable thing was that before they knew it, everyone was taking part in the official meeting.

### A Pastoral Letter

The following letter was written by Frederick F. Shannon, addressed to members of Central Church, Orchestra Hall, Chicago. Dr. Shannon has now resigned his pastorate of 20 years, to devote his time and energies to writing, teaching, and kindred work.

### The Letter

My dear Friend:

I have a lovely memory of the Brooklyn of Henry Ward Beecher. It centers in the words of a most remarkable woman, affectionately known as

Auntie Blanchard. Though more than ninety years of age, she was one of Heaven's spiritual perennials.

Sitting in the living room at the back of her house, we were looking out on her own and her neighbors' back-yards. Now these back-yards were the occasion of some words I treasure. For near the corner of her own yard and close to the four intersecting fences, stood a large, fruitful quince tree. I say fruitful because its overhanging branches were so heavy with quinces that many had fallen into the yards of her neighbors.

"Why, Auntie, just look," I exclaimed, "your quinces are dropping right down into your neighbors' yards!" "Well," she answered, "isn't that the way it ought to be?"

Happily, the great preacher and Mr. Sunny suggest some golden quinces for our own and our neighbors' yards.

One is *Faith in God*. I heard a man say, "All we have left is faith in God." As if faith in God were a kind of left-over! No. It is basic, inspiring, full of hope. As a youngster in school, I wrote these words of Hawthorne in one of my pocket journals: "Christian faith is a grand cathedral with divinely pictured windows. Standing without you can see no glory, nor can imagine any, but standing within every ray of light reveals a harmony of unspeakable splendors." Some of these "unspeakable splendors" glowed in Auntie Blanchard's face. But God intends them for us also. Why not enter the "grand cathedral" and enjoy its glory?

Another quince is *Human Interest*. I am sure that among the things that kept Auntie's heart young was her unflagging interest in human beings. "How's So-and-So?" she would ask. "And those Crosson boys—how are they getting on?" "Yes, and dear Mary Porter, who lost her mother, have you seen her lately?" As members and friends of Central Church, such warm, sympathetic, inquiring human interest is a very precious thing indeed. Interest rates on money are quite low just now; therefore, is it not a fine time to increase our interest rates in human beings?

Of course Faith in God and Human Interest are blood-brothers of *Generosity*. It is not strange that I recall to this day the twinkle in Auntie Blanchard's laughing eyes as she asked of her quinces in other peoples' yards, "Well, isn't that the way it ought to be?" Her kindly, open-hearted spirit was the thrifty, magnanimous child of her mothering soul. Mr. Sunny reminds us that our Christmas offering was less than expected. For the saying, "Give until it hurts, in which I heartily concur, Mr. Sunny suggest a good substitute: *"GIVE UNTIL IT MAKES YOU GLAD!"*

Sincerely yours,

FREDERICK F. SHANNON.

### The World That Missions Live In

Christian missions operate on the same great world stage on which the exciting events of today are taking place. You can stimulate active constructive interest in missions among the people of your church, if you can relate mission activities to current history, and make the lands and the people of mission fields seem real and understandable, instead of remote and different. A mission study program with this objective will use maps, photographs, travel books, as well as the usual mission study text, journalists and adventurers, and it will depend especially upon motion pictures, since

no other medium so easily creates a sense of reality.

When films of actual mission activity are available, whether made by your denomination or another denomination carrying on mission work in the same or near-by regions, these will naturally be used. To secure such films, consult your denominational board, or the Missionary Education Movement. In addition to these, or instead of them if none are available, travel and educational films can be used to vitalize the region for your church people. These can frequently be secured free from commercial organizations, tourist bureaus, and other sources, and they portray the physical aspect of the country, the appearance and life of the people. Only a little preparation on the part of leaders is necessary to correlate them with mission needs and mission work. The essential contact with the people and their culture will have been established in the minds of the study group. We are all more interested in people we know than in strangers. If the strangers are also "foreigners" with a whole alien culture, it is even more necessary to make their acquaintance, before we can realize their needs as well as their basic similarity to ourselves.

Suppose, for example that your church has missions in Japan. In the face of the strong popular feeling against Japan today, it is important to point out that the mass of Japanese people are simple, hard-working, beauty-loving; not war-makers, but sufferers from a war made by imperialistic ambitions operating in the structure of the world today. The motion picture, "Japan and her Problems," produced by the Harmon Foundation in 1935, can be used to present Japan's history and some of the factors which explain her position. "Tambo," another Harmon Foundation film, is a study of the Japanese farmer at work in his rice fields, which helps us to understand the agricultural situation in Japan and the hardships patiently endured by her farmers.

Films of the beauties of Japan can be secured from the Japan Tourist Bureau, without charge. The cause of world peace is further advanced by understanding than by hating Japan, by supporting missionary effort there than by withdrawing it, and a program using the films mentioned will bring out this point of view.

Films for a mission study program emphasizing this kind of international understanding may be obtained free of charge from the Grace Steamship Lines, Royal Dutch Airlines, Pan-American Union, Japan Tourist Bureau, Legation of the Union of South Africa, Y.M.C.A.,

and various other sources. Sources for rental of films for this purpose include the Y.M.C.A. Motion Picture Bureau, 347 Madison Ave., New York, New York, Harmon Foundation, 140 Nassau Street, New York, New York, among others. Carefully planned and skillfully presented, such a program will provide new stimulus for the support of missions.

## CHOIR AND CONSOLE

### PRELUDE

Allegretto Grazioso	Hollins
Prelude in G	Wolstenholme
Autumn	Johnston
Prelude	Franz-Shelley
Andante	Hillemacher
Romanza	Busch
Song Without Words	Sealy
Prayer	Wagner
Reverie	Ralph
Meditation	Stebbins

### OFFERTORY

Under The Leaves	Thome
Evensong	Johnston
Deep River	Rogers
Adoration	Gaul
Barcarolle	Rockwell
Cavatina	Raff
A Shepherd's Tale	Gillette
A Cloister Scene	Mason
Vision	Rheinberger
Wiegenlied	Torjussen

### ANTHEM

The Day Is Gently Sinking	Matthews
Come Holy Ghost	Palestrina
O Lord, How Manifold	Barnby
The City Beautiful	Federlein
Then Shall The Righteous Shine	Mendelssohn
Remain With Us, O Peace	Matthews
Exalt Ye The Lord	Button
Like As A Father	Martin
Hour Of Hallowed Peace	Neidlinger
Let Us With Gladsome Mind	Blair

### POSTLUDE

Le Carillon	Wolstenholme
Benediction	Dubois
March Processional	Loud
March in E	Barrett
Te Deum in D	Shelley
Allegro	Marks
Tocata in D Minor	Nevin
Postlude	Hesse
Allegro	Gray
Jubilate Deo	Silver



## A KINGDOM WHICH CANNOT BE MOVED

CLARENCE EDWARD MACARTNEY

*"Receiving a kingdom which cannot be moved." Text. Heb. 12:28.*

*"What are all our histories but God manifesting himself that He hath shaken and tumbled down and trampled underfoot whatsoever He hath not planted?"—Cromwell.*

A KINGDOM which cannot be moved! Is there such a thing; and, if so, where? They have all gone, been moved out of their place that once seemed so secure, been shaken down into the dust — Assyria, Babylon, Persia, Egypt, Greece, and the great empire under whose laws the author of this Epistle and those to whom he was writing were then living. The Kingdoms of this world pass away.

Not only is there no political kingdom or state which is unmoved and unmovable, but there is no condition or state of life which is fixed and unchangeable. Whatever kingdom there is in wealth, in property, in health, in this world's honor or happiness, that, too, and in a moment, can be shaken and disappear. This very earth, the platform of man's life and civilization, that, too, is to be shaken and pass forever away when the heavens shall be rolled up like a scroll and the elements shall melt with fervent heat. What kingdom then is it, which in such tones of confidence and boldness the writer of this letter tells the men to whom he writes cannot be moved? It is the Kingdom of Christ, of which every believer, by virtue of his faith is a citizen.

Armistice Day naturally turns our minds to world conditions, to the state of the nations, to the order of human things as at present established. Listen! Where were you on that calm November day when the crowds were cheering and the sirens and the whistles were blowing and the bells were ringing, and a chorus of song swept round the globe, and the very dead, the multitudinous dead, seemed to come out of their graves to shout glad tidings to the living. A mighty tide of good will and

hope and yearning and joy swept over the miseries and woes and incalculable wounds that the great War had left behind it. Even the colossal sacrifices seemed worthwhile, for war's greatest advocate lay prostrate, felled by his own weapons, and a new order seemed about to dawn upon the world. As one wrote of another great period of world hopes,

"Bliss was it in that dawn to be alive;  
But to have been young was very heaven."

Today we are brought back to the grim realities. All about us are wars and rumors of war. New alliances are being formed, and old friends have become enemies. The world listens to the rattling of the sabre in the scabbard, and the bombastic utterances of a Mussolini and a Hitler. Everything appears to be shaken, and the nations are in commotion. The world gropes in vain for a stable foundation. On every horizon there rises the dust occasioned by the fall and crash of that which once appeared to be strong and enduring. Nor is there any assurance that out of all this disorder and confusion there is emerging a better and more enduring order of life, since the foolish theory of inevitable and irresistible progress, regardless of what men are and do, has been by this time abandoned.

In such a time as this when a sense of futility and frustration comes over us, there is a tonic in this verse—"Receiving a kingdom which cannot be moved." After all, there is something fixed, final, enduring. After every uproar and confusion it remains the same.

All times, when we know the real and true history of them, have been troubled times. The reason why we think our day more troubled and our civilization more shaken than those of any other day is merely because through the increased means of communication we have more knowledge of what is going on in the world, and hence are more conscious of this age-long process, the shaking down of the things which exist. After all, the history of the world is the history of the re-

moval from age to age of those things which have been established. One who himself was a great world shaker in the hand of God, Cromwell, said, "What are all our histories but God manifesting himself that He hath shaken and tumbled down and trampled underfoot whatsoever He hath not planted?" The history of the world has been the history of things shaken, and the history of the future will be no different. Overturn, and overturn, and overturn, until He comes whose right it is, that has been the history of the world.

### **The Early Church**

In these troubled days our thoughts go back more and more to the early church, and to those Christians to whom this message about a Kingdom unmoved was addressed. They were living in a pagan world, and under a government whose laws were hostile, perhaps by that time actually forbidding their faith and worship; and more than that, they were living in the midst of a society where every custom and habit of life was hostile to their faith and belief and morality. The doctrines which they held and proclaimed were doctrines which ran counter to the natural passions and desires of men. By every law they ought to have been overcome with a sense of the hopelessness of their faith and the futility of their witness. By every consideration they ought to have been engulfed in that sea of paganism. Yet they survived, and not only survived, but they are conscious that they are the heirs to a great inheritance, that theirs is a kingdom which cannot be shaken.

### **A Grand Confidence**

I read the religious press of our day and everywhere there seems to be the note of bewilderment, of dismay, a lurking fear that perhaps the Church has laid hold on the wrong thing in Christianity, and must now emphasize something else, or completely reinterpret what it has taught. Again and again, we hear it said that if the Church does not do this or that, then it will disappear. But when I turn to the religious documents of the early Church, to the pages of the New Testament, I hear nothing like that. These believers were living in dangerous days, a government which they stigmatized as "the beast" was persecuting them. All society hated them and spewed them out of their mouth. The world in which they lived was one-half slave, steeped to the lips in licentiousness, unspeakably cruel and dominated by a mighty machine of war. Yet we hear from them no thought of Christianity being a failure because the world is un-Christian; nor any anxiety about the future of the Church of Christ; but always the note of

victory and conquest. Theirs is the only enduring Kingdom. It is a Kingdom which is to come, and yet which to every believer has already come. The world in which they lived was a wicked, pagan, godless world, but that fact did not cancel their world of faith. The whole world order they knew would one day pass away with its fierce hostility to God, and a new heaven and a new earth wherein dwelleth righteousness would take its place.

### **Our Present Need**

We need something of this confident feeling in our day. There is always the danger that we should become, as one has put it, "the victims of the apparent and the transient," and should fail to take the age long view which is the privilege of our Christian faith. The moment we make the success of it, depend upon the state of the world and the state of human society, upon the ebb and flow of the progress and decay in the world, our Kingdom is lost. The Christian laments the state of the world, but he does not blame Christianity for it. He will seek to proclaim to the world the principles of Christianity, will oppose wrong and injustice wherever they show themselves; but always he is sure of the invincibility and the permanence of the kingdom to which he belongs. He is mindful of the fact, too, that neither Christ nor his Apostles can hold out any false views as to the conquest of this world by Christian faith, but proclaim the present, abiding, and future Kingdom of God, always rising triumphant above the storms of time.

In the Fifth Century, when Rome had been stormed and sacked by the Goths under Alaric, it seemed to men that the very foundations of society had crumbled, and enemies of Christianity even went so far as to attribute the gigantic calamity to the Christian faith. It was this which moved St. Augustine to write his great apologetic work which he appropriately called, "The City of God." It was an idea which he had borrowed, of course, from St. Paul and St. John. Amid the wreck and ruin of the world's greatest empire, he surveyed the vast foundations, the glorious walls, the massive towers, and pinnacles of the City of God. The humblest Christian believer had a city and a Kingdom which no Goth or Vandal could shake or move.

### **Why Unshaken**

When Christ said that His Kingdom was not of this world, that was another way of saying that it cannot be moved, for it is not made up of the things of this world. It is made up of moral principles, of righteousness



and of justice. The universe itself is on the side of truth, and the very stars in heaven fight against Sisera. No storm of time can affect or shake in any way the kingdom of right and truth. In a lecture at Oxford, speaking of the French Revolution, Disraeli eloquently voiced this truth when he said: "When the turbulence was over, when the waters had subsided, the sacred heights of Sinai and of Calvary were again revealed; and amidst the wreck of thrones, extinct nations, and abolished laws, mankind tried by so many sorrows, purified by so much suffering, and wise with such unprecedented experience, bowed again before the divine truths that omnipotence had entrusted to the custody and promulgation of a chosen people."

The Kingdom of God cannot be shaken because it is made up of spiritual possessions—faith, hope, and love. On these things we can count. Whatever happens in or to the world about us, we know that love is better than hate, that truth is stronger than lies, that courage is better than fear, that hope is better

than despair, and that faith is better than unbelief.

The Kingdom of Christ remains because Christ is its King. He is the same yesterday, today, and forever. Men write of the twilight of the kings, but here is a king who shall know no twilight. In the womb of the morning, he has the dew of his strength. Thy Kingdom, O Christ, is an Everlasting Kingdom.

No; there is no doubt about that. The Kingdom of Christ cannot be shaken. The question for you and me is, "Do I have a place in that Kingdom? Do I know only those things which are sure to be shaken and taken away from me? or do I know also those things which cannot be shaken? Do I know Christ as my God and my Saviour, the same yesterday, today, and forever? Can I claim citizenship in His Kingdom, and therefore say with full assurance of faith, that "neither death nor life, angels nor principalities, things present or things to come, shall be able to separate me from the love of God which is in Christ Jesus our Lord?"

## A LAND OF GREAT THINGS\*

WALLACE M. CRUTCHFIELD

*"The heavens declare the glory of God; and the firmament sheweth His handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Psalm 19:1 and 2.*

A POLYGLOT Psalter of ancient date found in the Public Library of New York is encircled with marginal notes by the Bishop of Justinian of Corsica. Opposite the opening verses of the nineteenth Psalm is written, "Columbus boasteth that he was appointed by God to fulfill this prophecy." This means that Columbus expected great things of the land that lay somewhere in the mists of the Western Sea. The story of the discovery of America is one of the most fascinating in human history, and so let us deal with the time, the man for the time and the man's Master.

As to the time, it was the twilight hour that followed the Dark Ages. The Bible was a sealed book. A few learned monks pored over sacred scrolls and parchments and the millions starved for the Bread of Life. But this darkness was moving toward the dawn. In 1430

Lawrence Coster in the sleepy Dutch town of Haarlem went with his children for a day in the woods. In the forest he paused long enough to cut the initials of a child on a beach tree. Like a flash the thought struck him, "Why not cut letters of wood, ink them and make an impression on paper?" That happy thought was the sunburst. The art of printing was born. Books began to appear and the leaves of the tree of life went fluttering far and wide. The Bible came on to the market.

This was the period of the day break of freedom. On a June day in 1215 on the Island of Runnymede the Great Charter, that fundamental instrument of civil freedom, was signed. The only provision in this significant document touching the common people was that the farmer's plow could not be taken from him. That one provision was the entering wedge leading on to a great movement. Henceforth, more and more of the people would clamor for their rights. Jostling throngs in the old world were elbowing for room and man was clamoring to be free.

\*A Columbus Day Address

Then came the man for the time. When the hour struck, the man was forthcoming as he always is. I pay tribute to Columbus as a man of faith. The creed of Columbus was simple, but it was the dynamic of his life. "Out yonder somewhere there is an undiscovered land. India is to the west, and I will keep going until I find it. I pay tribute today to Columbus as a man of action. He went to the Convent of La Rabida and the holy fathers pronounced his theory of a round world contrary to the Bible. He went to the assembly of the scientists at Salamanca, and was assured that if the earth were round and he sailed to the poles, he certainly could not sail up hill back again. Going to the Royal Court he found the Exchequer was drained by long-continued wars. As he was taking his departure, Isabella beckoned and said, "You shall have your fleet though my jewels must be pledged for it." All things come to those who labor while they wait.

I further pay tribute to Columbus as a man of indomitable patience. The eventful day has come when his three Caravels are swinging at anchor in the Bay of Palos. These unseaworthy shells were destined to sail into unknown waters. The canvases are set, the anchors are raised, and the prior lifts his voice in prayer, "Grant a favorable voyage, O Spirit of God." Then follow fifty-seven days of monotonous voyaging, of gales and seas becalmed, of hope and disappointment alternating. There were mutinous mutterings among the crews. A mass of seaweed floating on the water caused a demand for sailing northward, but the log book reads, "This day we sailed westward." A flock of birds in the air suggested that land was to the south, but still the skipper writes, "This day we sailed westward." On October eleventh a light was seen in the gathering dusk. Perhaps it was the torch of some fisherman in a distant shore. At day break on the twelfth the boom of guns signalled the end of the voyage. The crews disembarked on a sun-lit island where Columbus raised the banners of Spain, and named the country "San Salvador," the land of our Savior, and so may it be forever.

Who piloted the fleet for this man of faith, action and patience? "There is a divinity that shapes our ends, rough hew them how we will." Columbus never dreamed of discovering America or of the glorious results that should follow such a discovery. He hoped to reach India, or that Atalantis, or that far-famed Ophir where the shores were said to be lined with golden sand. At such a shore he had hoped for treasure sufficient to revive the fires

of dying wars. Treasure he did find, but not that sort of which he had dreamed. Thus it is that man proposes and God disposes. Columbus did not set foot upon the shores of this land, but upon the sands of an insignificant island along our shores, and Columbus died without knowing the actual vastness of his discovery.

In due time another hour struck. In 1609 the Half Moon sailed from Holland, manned with a crew released by the armistice with Spain. Eleven years later the Mayflower landed, mastered by a crew that had fled from religious persecution. Thus came the sifted people of the old world—the derided beggars of Holland, Puritans from England, Huguenots from France and Covenanters from Scotia. That migration to America was the most momentous since Abram departed from the land of the Chaldeas, going to a country that he knew not. God had been fanning the threshing-floors of Europe to find wheat for the planting of America. Here was the land wherein the ultimate problem of civil and religious liberty was to be solved. Men were needed, men of independence, integrity, intelligence, industry, courage and broad-mindedness. Men were needed who hated oppression and believed in human rights, men schooled by flame and courage, men poor but independent, men armed mightily with the Sword of the Spirit, such men God needed and sent. For a hundred years God had kept the new world waiting until such men should be ready to enter and take possession of the land.

And here we are, heirs of such a patrimony. They call us a great nation with increase of wealth and influence. Let us as a great nation remember that power to the last atom is responsibility. May God grant that our America may come more and more to be a radiant center of holy light. We need to remember that the path of history is strewn with the ruin of nations that rose, flourished, tottered and fell, because they denied their destiny. The mission of our country is to be a bright and shining light for all mankind. The flickering light that dimly beckoned to Columbus from the shores of San Salvador was but a fore-gleam of that brighter light that glows in the statue of Liberty that would enlighten the world. Liberty, civil and religious, can be realized only among those whom the truth makes free. This is the glorious liberty of the children of God.

*The Expositor* is a medium for the exchange of ideas among ministers of all denominations.



# ABLE FOR LIFE

HARRY W. STAVER

*Phil. 4:13. "I can do all things in Him that strengtheneth me."*  
*Scripture Lesson Ephesians 6:1-18.*

ACCORDING to one of today's psychiatrists, only about twenty-five percent of the population is biologically able for life. In other words only about one-fourth of humanity is equipped, by birth and blood, to withstand any and every circumstance that comes without flinching or losing heart or being overwhelmed. That is an interesting fact, if true, for the reason that so many of us are thus left out of the favored category.

One's first reaction, possibly, is to regard these percentages with amazement. Amazement may be followed by a disconcerted feeling that so many are thus handicapped and so few thus endowed. And finally, there may come a sense of dismay out of which issues the question: "If only twenty-five percent are biologically adequate for life, what chance have I who belong to the seventy-five percent not thus biologically blest?"

There are some considerations by way of an answer to such a question. And one of the most important is this, that the majority of persons in that larger group are not completely biologically bereft. They have some biological assets and generally enough for the average run of experience which the average one of us encounters. But suppose an extraordinary experience comes that calls for more biological equipment than one has. Even in such an instance there is assurance. For this is an observable fact, that in many cases people, not biologically equipped to cope successfully with a circumstance, have yet, as a matter of actual fact, coped successfully with that circumstance. How can such a phenomena be accounted for? It is accounted for in only one way: such individuals have learned that a biological lack can be supplemented with spiritual powers.

The Apostle Paul presents an interesting aspect of that phase of the matter in his Letter to the Ephesians. There he writes saying, "Put on the whole armor of God that ye may be able to withstand in the evil day and having done all to stand. Stand, therefore, having your loins girded with truth, having put on the breast-plate of righteousness; withal taking the shield of faith, wherewith ye shall be able

to quench all the fiery darts of the evil one, and take the helmet of salvation and the sword of the Spirit, which is the Word of God, with all prayer and supplication, and watching thereunto with all perseverance."

There is no occasion here to elaborate on Paul's figure of the warrior decked out for battle. Nor is there any need to interpret, item by item, the emphasis he speaks. The chief thing is that we shall see, in Paul's words, that there are means available to us spiritually which compensate for means we lack biologically. To understand that is vitally important — so important in fact — that our seeing it now may some day spell, in our experience, the difference between winning and suffering defeat. With spiritual equipment, with what the Apostle calls "the whole armor of God," one does not need to be biologically complete. We become "complete in Him."

Here we must shift our line of thought for a new factor enters into our consideration. To see the things that make one "able for life"—such things as Paul has enumerated—, to recognize their value and necessity, all that is important but it is not enough. We need to know more than the things of triumph, what they are. We need to know the technique of triumph, how to get them. Paul tells what things we need in order to "withstand in the evil day" and what we must do with those things, but he does not tell us how or where we can lay our hands on them.

And so we turn from the words of Paul and his enumeration of the weapons of our warfare to some words that Jesus spoke which indicate the way. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, and ye shall find rest unto your souls." I think Jesus, in these words, gives us the technique of triumph. He tells us what we must do if we would find "rest" or joy or peace or strength to "withstand in the evil day." And the steps to that end are three.

First, "Come unto me." And what does that sort of "coming" involve? It means the spiritual acceptance of Christ as "the Way, the Truth and the Life" and a willingness to let Him lead us, through His word and example and spirit into that "Way" and that "Truth" and that "Life."

A second thing we must do is to "learn" of Him. That does not mean to learn about Him. It means that, I suppose, but it means more than that. It means to learn "from" Him. If we want to know where and how to get faith, for instance, we may learn it from Him. If we want to know the source of courage or the springs of hope or anything that religion can give to stand us in stead when the "evil day" comes, then we may learn it from Him. And the Source-book of such learning is the Bible, especially the Gospels. But we have to read it and study it and digest it and make it our own, if we would not be like those of whom the Apostle speaks: "ever learning but never able to come to a knowledge of the truth."

And finally Jesus says, "Take my yoke upon

you." There are explanations about the "yoke" and how it was used. But we pass all that by to interpret the Master's words in terms of service. To "take" his yoke upon us thus means to share the load with Him, to be partners with Him in the Christian enterprise.

"Come," "Learn," "Serve." Then the creative Spirit goes to work within us building assurance and confidence and faith and all the fulness of the things which make for victory. We may not be biologically complete. It does not greatly matter if we are spiritually equipped for the fray with the persuasions and powers Christ has provided and made available to us. And at the last, it may even be that we shall say with Paul, "I can do all things in Him that strengtheneth me."

## THANKSGIVING REMINDERS

TEUNIS E. GOUWENS, D.D.

*Psalm 103:2. "Bless the Lord, O my soul, and forget not all his benefits."*

THANKSGIVING DAY brings with it certain reminders. It recalls to our attention certain truths which we are apt to forget. We do well, therefore, to turn aside from our accustomed work to think on these things.

For one thing, Thanksgiving Day reminds us that God is. It is a very easy thing to become so busily engaged that we neglect the deeper realities of life. The world is full of distractions and we are in danger of rushing so eagerly from one pursuit to another that we miss entirely the meaning of our existence. In our prosperity we tend to become like Jeshurun of whom it was said that he "waxed fat and kicked." Because he prospered, "he forsook God, and lightly esteemed the Rock of his salvation." In the abundance of our possessions, the spiritual world seems remote. We are hardly aware of its atmosphere. But the things of this world press upon us on every hand. To these we must give attention. And so our God is forgotten.

But this indifference to the Eternal is not accepted without protest. Every year, after the harvest has been gathered, we set aside a day for prayer and praise. We are grateful that we are living in a country in which we have never long been permitted to forget our debt to the Infinite. To be sure, we have other reminders of his existence and of his mercy. But here is a day, not a Sabbath, a day taken

out of a busy week, a day dedicated to the praise of the Almighty. The first thing of which Thanksgiving Day reminds us, therefore, is the fact that we have a God.

In the second place, this day reminds us that our God is such a one as Jesus Christ represents him to be. A religion derives its character from the character of the God whom its adherents worship. Christianity is the highest religion in the world because Jesus has given us the highest and truest conception of the Supreme Being. And the divine trait upon which the Master laid the crowning emphasis was goodness. The name which best described him whom he taught us to worship was Father. And it is this benevolence that occupies our minds on this day. When Governor Bradford called his people together on that bleak New England coast it was not to murmur against their God on account of the hardships they had endured. They had suffered. We, in our comfort, can only dimly imagine the severity of their life. The rigor of the climate, the peril of starvation, the fear of the Indian and the sense of loneliness combined to make their life a very cruel one. There was apparently much to justify complaint. But they did not complain. When they came together, they came together not to voice their discontent, but to voice their gratitude and joy. And so there has come down to us a day whose express purpose is to commemorate the goodness of the Lord.

I like to think of these stern, rugged pil-



grims on their first Thanksgiving Day. They were hearty believers in the sovereignty, the wisdom and the justice of God. Religion with them was not a mild and pleasant diversion. It made stupendous demands on their lives, and they met the demands. We think of them as men who were tremendously in earnest about their relation to the Almighty. They were solemn and reverent. They lived their lives in the fear of the Lord. But they testified to the poise of their faith, when they set aside a day to pay their tribute to the goodness of the Lord. With all their emphasis on the harsher aspects of their religion, they did not forget that God is love. And this recognition of the divine benevolence sweetened their whole existence. Their work was made easier, their relations with their neighbors more delightful and their homes more beautiful, because they knew that the one whom they worshipped was a Father who cared.

Again, Thanksgiving Day reminds us that God is a God who provides. It was no easy matter for the pilgrims on that cold, barren shore to secure sufficient and proper food for themselves and their families. But their toil was rewarded. The harvest was garnered. He who clothes the lilies and feeds the sparrows did not leave them destitute. And they were quick to recognize his bounty in their prayers. But the great Provider supplies not only bread. He supplies all that is needed for a complete human life. The joys of home, the advantages of education and the privileges of worship were all recognized as gifts from his hand. And for all these things, we praise our God today. He has given us a land rich in minerals, coal and oil, a land of abundant harvests, a land of great forests and rivers, and of rare scenic beauty. He has given us a country in which free institutions have grown up, in which liberty is prized and enjoyed, in which schools are available for all, and in which the soul is unhampered in its worship. From every nation in the world, yearning eyes are turned toward our shores, for America is still, as it has been since the days of the pilgrim fathers, the great land of promise. I am sure you share with me a sense of profound gratitude that we are living in this land of peace and plenty and freedom. The lines are indeed fallen unto us in pleasant places; and our heritage is good. Our own contribution to the material and spiritual wealth for which the name America stands has been meagre enough. What we enjoy we did not produce. It was given us as a gift. And we welcome this day for the opportunity it affords us to express our deep gratitude to the world's great Provider.

Again, as we think of our God today, we are reminded of the release he provides from bondage. Under his guiding hand, men have snapped the bands of oppression. They have risen against those whose commands called for a disregard of conscience. They have followed the gleam of truth and have broken the shackles of superstition. They have, with patient labor, mounted above the darkness of ignorance. Chief of all, in accordance with the plan of the Eternal and by means of his provision in Christ Jesus, they have triumphed over the power of sin. And what men have done in the past, men are continually doing today. If we have any experience with the living God, we have found him to be the great Liberator of mankind. He gave expression to an ever present quality in his nature when he led his children out of the land of Egypt. Wherever there is oppression, the Spirit of the Almighty is active to provide a way of escape. And those who respond to him are brought out into the glorious light of his liberty. We thank him this day because he is the giver of life and more abundant life.

Again, we are reminded this day that the universe is not without meaning, nor human life without purpose. There is a plan in the world, a plan which easily takes care of the stars in their courses and which at the same time is not unmindful of the smallest creature that breathes. It is a plan which issues from the heart of the Eternal. Life is a frail and empty thing, if there is no will in the world except the will of man. Life is a futile thing, if the grave can bring it to naught. If our lives are to be worth living, they must be sustained by the assurance that through us the divine purpose is finding expression. To the pilgrim, the end of life was to glorify God. And his character and achievement were determined by his aim. Human experience to him was a magnificent thing because it was centered in the Eternal. There is nothing that can so ennoble us and stabilize us in the things that are good as the conviction that this is God's world, that we are his people, and that all his love and omnipotence are enlisted to bring his purposes to a triumphant issue. We are reminded this day that this world is founded and controlled on a wise and beneficent plan.

Again, as we think of our benefits today, we are reminded that the Lord gives strength and comfort in time of sorrow and suffering. The hardship of the early pilgrims seems to us today to have been overwhelming. But they were not overwhelmed. They endured as seeing Him who is invisible. The problem of

pain has troubled mankind from the beginning. But the experience of the race makes one thing, at least, unmistakably clear. It is the fact that those who are nearest God are strongest in the hour of affliction. Some of us have been called to pass through severe trials during the past year. Our hearts have been burdened with grief, or our spirits have been crushed by adversity. But we cried unto the Lord in our trouble, and he delivered us out of our distresses. And as we reflect upon our experience today, a flood of gratitude wells from our souls.

Again, we are reminded today that God meets us in our new adventures. The man who starts out on a noble quest in obedience to some divine impulse in his soul will find that his enterprise brings him into the presence of the Almighty. Abraham, that great father of the pilgrims of the ages, left behind him home and friends and civilization and, in loyalty to a higher call, went out into a new place which he should after receive for an

inheritance. And when he came unto the land of Canaan, to a mountain on the east of Bethel, the Lord appeared to him, and said, "Unto thy seed will I give this land: and there builded he an altar unto the Lord, who appeared unto him." It was a great adventure and it was crowned by a tryst with God. The pilgrim fathers, seeking a freer worship and a larger life, said farewell to kin and culture, braved the perils of the merciless deep and gained as their reward the inheritance of a wilderness. But the wilderness and the solitary place became glad for them and began to blossom abundantly, because God was there. It was a great adventure, and God was waiting on that farther shore to bless them.

Let us thank God today that he inspires great adventures for righteousness and love and liberty and peace and that at the end he stands ready to pronounce his faithful ones blessed. We are grateful today that we have a God who leads his people out, and then stays with them.

## GOD AND HUMAN HANDS

TALMAGE C. JOHNSON

*"It is God which worketh in you, both to will and to do of his good pleasure." Philippians 2:13.*

THERE is purpose in the soul of the universe. God is a purposive being. He creates nothing idly. That being true, it follows that human beings live for a purpose. They are designed not without plan. Whoever you are, however insignificant you may consider yourself, whatever may be the handicaps you face in life, be assured that God has something for you to do, a place for you to fill. His work must be done by human hands.

A touching illustration of this profound truth is found in Alexander Irvine's *My Lady of the Chimney Corner*. Anna, who has gone to comfort Eliza, after the death of her son, says: "Ah, wumman, God isn't a printed book to be carried aroun' by a man in fine clothes, nor a gold cross to be danglein' from the watch-chain of a priest. God's spirit comes in as many ways as there's need fur. He's comin', and that's quite a when. Get down on yer knees and have a talk with Him. Now tell Him to lay His hand on yer tired head in token that He's wif ye in yer distress."

And then as Eliza falteringly prayed, Anna gently laid her own hand on the bowed head.

"He's done it, Anna. He's done it! Glory be to God. There was a nice feelin' went through me, Anna, and the hand was just like yours!"

"The hand was mine," answered Anna. "But it was God's hand also. Sometimes he takes a bishop's hand, or a minister's hand, whenever He can find it, and lays it on a child's head in benediction; then He takes the hand of a doctor to relieve pain, the hand of a mother to guide her child, and sometimes he takes the hand of an old craither like me to give a bit of comfort to a neighbor. But they're all hands touched by His spirit, and His spirit is everywhere looking for hands to use."

A group of men were talking informally about religion. Said one of them, "I don't believe that God bothers Himself about men; they're much too small to concern Him." I think he wanted to start an argument. I didn't argue. I merely answered. "In trying to make God great, you make Him much smaller than do I, for I believe He's big enough to be concerned with the smallest thing that He has made."

The great purposive movements of the Universe are doubtlessly too vast for human minds; the details of creation too numerous for human thought. But God grasps the whole



and means for every human being to have a part. Some play humble roles in the drama of life; others have leading roles. We may wish for magnificent and wonderful things to do; but if we do well whatever presents itself, we do well.

On the day of Pentecost there was but one Simon Peter, through whose matchless preaching thousands were added to the church. But who shall say that the other disciples failed to contribute to the program of their Lord? There was but one Paul sent to preach the Gospel to the Gentiles. But who shall say that Barnabas and Silas and all the others who worked with him and after him did not help to spread Christianity throughout the Roman Empire? Today, there is but one George Truett, one Harry Emerson Fosdick, one E. Stanley Jones, one Toyohiko Kagawa. But shall we say that the great number of earnest and sincere preachers of the Word are not having significant parts in bringing to earth the Kingdom of God?

You may not be able to preach at all. You may not even be able to pray in public. You may not be able to sing in the choir. You may not be a good Sunday School teacher. You may not be a good leader of a young people's group. There are all kinds of things you may not be fitted to do. But there is something. There is some place and some way for you to serve your Lord and the church of your Lord. Find it!

We shall not be able to live successfully and happily until we have found what God wants us to do. One of our fine young men came to me the other day saying that he wants to prepare himself for the ministry. "Don't be a preacher if you can help yourself," I said. And that same counsel is good for any chosen life-work. No one can succeed in an undertaking who does not somehow feel that he must do that thing, that it is God's purpose for him. "Woe is me, if I do not preach the gospel."

But the trouble with most of us is not that we have any difficulty in determining what God wants us to do. The trouble is that, knowing, we do not want to do it. For often times He wants us to do things that we would never choose for ourselves. He calls us into fields that we'd rather not enter. He leads us in directions we fear to take. It's easy enough to sing:

"Take my life and let it be  
Consecrated, Lord, to Thee;  
Take my hands and let them move  
At the impulse of thy love."

But it isn't always easy to surrender life and hands when God calls for them.

What wonders God could do with us, if we would let Him use us! I think of what He did with those simple disciples of Jesus. I think of what he did with Martin Luther, John Knox, John Wesley, Charles Spurgeon, Dwight Moody, and all the great workers in his vineyard who gave Him their hands. He still can do great things with human hands!

Shall we prostitute our talents, whether they be many or few, to anything less than the plan of God? However humble the tasks He may have for us, they are glorious tasks since they are parts of His glorious purpose. To be sure, God can get along without you or me. He can do without our labor, our love, our money. We are the principal losers when we withhold them. But God is the loser, too. His great plan falls just a little short, when we fail Him. He needs our hands.

## OUTLINES

CLAUDE R. SHAVER, D.D.

### The Christian's Joy Dividends

*"Enter thou into the Joy of thy Lord."* Matt. 25:21-23.

From these parable statements we may infer that the dividends in this co-partnership which the Master had in mind, are not material or financial, but products of that higher relationship of the spirit into which he was leading his disciples. For these words, according to Matthew are among the farewell discourses of Jesus, and emphasized spiritual values.

I. Joy is *not* a direct result; but an accompaniment of wholesome activity; usually of an unselfish nature. It should not be sought, *per se*, but should be expected implicitly.

II. Joy expands the soul; it is different from mere amusement or pleasure. We buy amusement for pastime; but joy is a gift of God, having more enduring influences. "Weeping may endure for the night, but joy cometh (to abide as a guest) in the morning." (Ps. 30:5).

III. Sharing the Joy of the Master is greater than sharing his treasure. For his pleasure is in the redeemed ones. The teacher's joy is in the graduation success of his pupil. It means life's unfolding, and fuller achievement later on. May we not infer that this fuller achievement may continue even beyond the present life.

Not beyond the tomb, but here and now  
Some taste is given, of the joys that wait us  
Beyond the gates of heaven.

## Handicaps Which Boost

II. Cor. 12:7-9.

This is one of the so-called "unanswered prayers" of history; but one which was answered in a more profound manner than expected. Paul's thanksgiving spirit in this chapter, therefore, places his handicap along with other "exaltations and inspirations."

I. Here are opportunities for each life; for we all have our handicaps and hindrances. Achilles was vulnerable; David prayed "Cleanse me from secret faults." There are no "100% people" physically, morally or spiritually. Like Paul we may find a solution by meditation and prayer—*candid* meditation, *implicit* faith.

II. Handicaps have disciplinary value. J. D. Rockefeller II laments the passing of the woodpile and other "chore" requirements for American youth. Why Jesus left things for disciples to do—that they might grow in efficiency and power. Edison's deafness enabled him to concentrate. Beethoven's "silent" years were most vocal musically. John Bunyan's prison days brought forth "progress" most inspiring. (Ch. 12:10)

III. Handicaps make for common ties in fellowship and service. (A clever editorial writer comments upon the handicap of Will Rogers, whose spelling was abominable, and that of Irvin Cobb whose good "looks" are not famous; yet he says both of these artists capitalized their peculiar weaknesses with Hollywood and the newspaper world by their camaraderie.) The Church of catacomb days was a most fraternal and sympathetic fellowship. The members had "more in common" than present-day Christianity with all its wealth. The "Ties that bind" are woven often in adversity.

IV. *Providing*—God's grace is taken into account (Ch. 12:19). Robert E. Lee was greater in defeat than in victory. Helen Keller ministers to her afflicted teacher and older friend. Blind George Matheson traces "the rainbow through the rain"—in transcendent faith and victory.

### Thanksgiving a Moral Responsibility

Ps. 116:12-14.

The Thanksgiving proclamation of the one-time Chief Justice, as well as President of the United States, contained a clause which revealed the *judicial mind* of its composer; viz.—"A God-fearing nation like America should feel an *inborn sense of moral duty* to express

devout gratitude for the countless benefits enjoyed."

I. Material debts are moral obligations; why not spiritual ones? The Psalmist thus settles his own life policy. Charles Darwin came back from Patagonia to pay tribute, financial and vocal, to Christian missionary effort at home and abroad. A Jewish youth last year outlined "Fourteen Points" of gratitude for American citizenship.

II. The debt can not be fully paid by silent acceptance, under cover. There must be the "*open*" expression. As the would-be husband must express his love before the court of public interest, so likewise the grateful heart. Honesty demands open loyalty.

III. We appreciate fully by *using intelligently*. "The cup of Salvation" must be used as the donor intended the gift; viz., in fuller life development; and gratitude is always richer when openly expressed. Thus are giver and receiver drawn more closely together and in fuller understanding. Such a simple "Thank You" as the telephone operator expresses disarms formality and makes for more kindly and intelligent relations. "Do it Now" has many applications; but the Psalmist has anticipated most of them in his moral and *immediate* expression.

### The Farther Reaches of True Thanksgiving

Luke 17:15-19.

Thanksgiving may be a perfunctory ceremonial, or it may be an enthusiastic contact with Jesus Christ. In this instance, one out of ten participants went the farther journey and enjoyed the fuller satisfaction. Perhaps that is about the average percentage.

I. To pause amidst mere physical comforts is unfortunate, as with the nine other lepers. How many today are thus satisfied with—

More of this and more of that; more to eat and more to wear;

More of prepossessing power; more to hold and less to share.

II. That *one* returning leper was confronted with a fuller life possibility—"Wholeness." For we may infer that Jesus may have added in this case as in some others—"Sin no more," which is the real objective of Jesus' mission today, as at the beginning. Cleanness of life, because the Christ lifted it to higher levels, should be the final reaction of gratitude.

III. Such gratitude will express itself openly; as in this instance. Also note the fuller thought of the Psalmist (116:12-14). Every worship service should sound this note somewhere; even if their is no "mass."



# JUNIOR PULPIT

RICHARD K. MORTON

## Grass

**A** WRITER in a university periodical told some very interesting facts about grass—especially that eel grass you often see along the seacoast. That grass seems so unimportant, and often such a nuisance if you are out wading. But whether the grass is on your lawn or at the seashore, it is surprisingly important.

Just think: that eel grass that gets so badly in your way at the seashore helps to feed and protect various forms of sea and bird life. Without it they would not get what they need, and so would die out. Also, the grass in your yard may be helping to keep the soil from blowing away, and may be feeding many forms of bird life and other living things that we would not want to hurt. Yet we don't often think of grass as very important, do we? It doesn't blossom, and it isn't good for us to eat, yet it is so important in other ways.

What a lesson the humble carpet of green grass teaches us about the importance of little things, little things indeed that are right before our eyes or beneath our feet all the time. There is a wonderful ministry in our lives rendered by humble, unobtrusive things that we take so for granted and depend upon. Let us be grateful for all these wonderful and simple little things that God gives us, and not take any of them so much for granted.

## The Fruit of the Tree

**N**OT long ago, the Watchman-Examiner carried a fine story of a man who made six kinds of apples grow on the same tree, by the process called grafting. A small branch is fastened to a larger limb by a special process.

A mischievous boy, seeking to embarrass the man, and perhaps to fool him, went out and tied pumpkins, squash, and other vegetables to the tree, as if the man would think that, by some miracle, they might have been grafted to the tree!

When I read that little incident, I thought to myself that a lot of us are like that tree. We try to graft to our lives all sorts of outside elements instead of growing the fruit of love, joy, peace, and good will for which we were intended. Don't you often see people who have all sorts of haughtiness, greed, ill will, ambition, and pomp grafted to them, until they do not look like natural human beings any more?

Many of us are in danger of trying to make several kinds of conduct grow in the same life, or several kinds of ideas grow in the same mind, or several kinds of attitudes and hopes grow in the same personality. And sooner or later, we find that it cannot be done.

It might be well for us to look over our lives and see just what foreign things we have been trying to graft to them.

## The Rose Tree

**A** LITTLE country church in England, an English writer revealed, some time ago, has a little rose tree growing by its wall. The church has been built on land controlled by a landlord who wants no rent for the estate, but had it agreed that, as his fee, he would be entitled to one rose a year from that tree by the wall. Of course, he does not require it every year, but must have it legally, if he should insist. The people are only too glad to maintain that rose tree to remind them that they have a landlord who does not exact anything more than love and beauty from them. They would not change the situation for the world.

God, too, never exacts from us anything but love and goodness and service from us, but that takes all of us. He never is harsh for payments or anything, but rather freely gives us all things needful. But ought we not give a beautiful little rose of faith and love to Him every day of our lives?

God says we can have this marvellous world of ours, and know joy and power and health and success and goodness in it, if we but serve Him with loyalty and sincerity and do His works among others. That is the kind of flower He wants in return for His goodness and mercy toward us. God just wants us to give, of our own free will, some little token of our appreciation. Have we it ready for Him today?

## Thoroughness

**E**VERYBODY likes people who stick to their duties to the end, who do not easily give up, and do not leave things unfinished.

The other day I heard of a boy who had promised to do an errand, and he went off and forgot all about it, while people waited for him. I also heard of a girl who accepted a position in her class; she was to take charge of a party. She was interested in it for a while, and then she began to think of other things instead, and so just let those duties to her class go, and so the party was ruined.

I hold in my hand now a piece of wood (*holding it up to view*) in which, as you see,

a nail has been driven a short distance. This represents boys and girls who are willing to get something started, but don't carry them very far. You see now (*moving the nail back and forth*) that the nail is in such a short distance that it will not hold. I hold in my hand now, as you see (*holding it up to view*) another piece of wood in which a nail has been driven half-way through. That will now hold tightly,

but it is only partly in, and may not perform the task that it was given. I now hold another piece of wood (*holding it up to view*) into which another nail has been driven right down to its head, as you see. This represents boys and girls who carry their work right through to the end. They are thorough. They do what they say they will do. They are strong. God's work needs boys and girls like that.

# ILLUSTRATIONS

WILLIAM J. HART, D.D.

## He Knew God

*Phil. 3:10. "That I may know him."*

"How can we get along without Caoli?" folks asked when he was about to be moved from one mission field to another. The story is told by the Rev. B. O. Peterson, Manila, P. I., who stated that "Caoli has not had opportunities for education, knows no English and, generally speaking is an illiterate man." He, however, was an ordained local preacher. A school teacher, asking that his services might be continued, said: "We want Caoli because he knows God and leads others to know God. He is very ignorant on many things but knows what we most lack and should know most of all."

When traveling over a rough road where the mud was deep, and the rain was falling heavily, one of the two missionaries with Caoli asked him what sort of a road he was leading them over. A smile lit up the man's face as he replied: "This is the Christian's road." Said the missionary: "That was the biggest short sermon I have ever heard. I complained no more."

Another time Caoli was ascending a steep hill with the missionary. Both carried a heavy burden of baggage. When at the top the missionary made a remark about being out of breath, Caoli quietly answered: "Isn't it good that we can pray?"

Blessed is the man who knows God!

## Unique Power of the Quakers

*II Peter 1:7. "Brotherliness with Christian love (Moffatt)."*

In an article, "Again the Quakers Play the Good Samaritan" in the New York times (February, 1939) these illustrations were found:

### 1—On a Mission of Kindness

Three Pennsylvania Quakers—a college pro-

fessor, a business man and a schoolmaster—went quietly into Germany the other day, moved by concern for the oppressed Jews and Christians of that hate-sick land. They were backed by no political or military force; they spoke merely for a small religious sect. Yet they won the official permission of Nazidom to undertake to relieve and rescue hundreds of thousands of the victims of Nazi persecution.

Those envoys of the American Friends Service Committee were not the first Quaker mediators Germany had seen. Three centuries ago English Quakers interceded there for harried Mennonites; and after the World War, when Germans were starving, the Quakers stood by for two and one-half years, feeding a million people a day at that hungry time.

### 2—Secret of Influence

What is the secret of the Quakers' unique power in the world? A hint of it is found in Oliver Cromwell's remark when Fox, whom he had released from arrest, declined his invitation to a state dinner. "There is a people risen," said the Lord Protector, "that I cannot win with gifts or honors." The selflessness of the Friends has compelled a selfish world's confidence and been their strength from the first.

### 3—Practices His Religion

The Quaker is seldom a part-time Quaker, but practices his religion the whole week through. It leads him to perform his promises, pay his debts, put service before profit, and avoid lawsuits. It prompts him to take care of his needy—there has been, it is said, no Quaker's name on the WPA rolls. In this country, where two-thirds of all Quakers live, it moves him to support the American Friends Service Committee, which governs the social and welfare work of his order. —L. H. Robbins.





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### Each Gave Support to Others III John 8. "Fellow-helpers."

A ministerial friend of mine was walking with the owner through a forest of beautiful pine trees. The minister remarked to the owner that some of them looked as though they could be profitably cut for lumber. Looking at the trees the latter said, "Yes, but if I cut some, the wind would get a sweep and others would be blown down. And when one tree is blown down it loosens the roots of other trees adjoining it."

### Chinese Patient's Tribute to a Doctor

*Isa. 53:4. "Surely he hath borne our griefs, and carried our sorrows."*

Dr. E. Stanley Jones tells us that on a tablet in the chapel of the Peking Union Medical College, in memory of Dr. Hall, who died of plague infection while attending to his patients, there is written what a patient said of him: "He took my sickness into his own heart." The writer of the Epistle to the Hebrews said: "For ours is no high priest who is incapable of sympathizing with our weaknesses" (*Heb. 4:15, in "A New Translation of the New Testament" by Dr. James Moffatt*).

### Hospital Conversation

*I John 5:3. "The love of God."*

The other day I was walking through the wards of the hospital. As I entered the first one the Sister said to me, "Will you have a word with Number Ten, sir; he is having his operation this afternoon?" He was a great soul, kindly and courageous. Of the ordeal in front of him he said nothing. He spoke of the gratitude he felt for everything that was being done for him. The nurses were angels, the doctors just wonderful, and the hospital a place sent from heaven. "He's just like a tonic," the Sister said to me.

He was suffering from a malignant growth for which there was no possible chance of a cure. One morning a week later I was in that ward again and I made my way to this man's bedside. He had had a bad night, and he looked frail and tired. In a voice scarcely above a whisper he said, "Will you talk to me?" "What shall we talk about?" I asked. He smiled, and with that smile the tired look left his face. "What else is there worth talking about," he said very simply, "but God's love for men like me?"

Here was a man, stricken by an incurable disease. He had just passed through a night of pain and discomfort. And yet this was his

testimony: "Who trusts in God's unchanging love builds on the rock that nought can move." Great multitudes have found that "a joy in sorrow, a secret balm in pain." My hospital life has been a constant witness to that fact.—*Philip Inman, Chairman of the Charing Cross Hospital, London.*

### Let Your Religion Be Our Religion

*Ruth 1:16. "And thy God (shall be) my God."*

Very thrilling is the account which comes telling how an Indian, Abraham, a reformed drunkard and convert of the Mission to the Outcasts at Nellore, forgave the old associates who spitefully carried off and sold his cotton and also chopped off his fingers with a hatchet. Abraham, however, would not prosecute. "As my Lord has forgiven me, so I forgive them," said he. So amazed were his foes that they came to him and gave him the cotton money, crying, "Let your religion be our religion!" To-day they plough Abraham's fields, look after his family, and practise Christianity.—*Mrs. Fraser in The British Weekly.*

### Braille: Learned to Read With Her Lips

*Phil. 3:13. "This one thing I do."*

A girl was both blind and deaf. Her only contact with books was by means of Braille. Through some accident she lost the use of her fingers. But a friend fixed the paper for her and she learned to read by the pressure of her lips upon the page. She put her energy into the thing that remained. Courage like this should help us to stop grieving over what is gone, and have the grit to develop what is left.—*Rev. James Reid.*

### Men Needed

*Isa. 46:8. "Show yourselves men."*

I was present in Nanking on June 1, 1929, at the state funeral of Dr. Sun Yat Sen, the father of the Chinese Republic.

The Chinese President of Fukien Christian University, told me: "I was so discouraged this spring. We only graduated twenty boys. To be sure, they were the best class we had ever graduated. They had stuck to us in spite of all the anti-Christian propaganda and the persecution of a few years ago. Yet what can twenty boys do with China's problems?"

"But I will never be discouraged again! Sun Yat Sen was only one man, but for forty years he never swerved a hair's breadth from one great ideal and devotion. Millions of dollars went through his hands, and not a copper stuck. He, one man, changed the whole face





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of the Chinese nation. There is no hope for China except in men, and I am going back to my institution, building men, never to be discouraged again in the way that I was before."  
—Walter H. Judd, M.D., in *The Christian Advocate*, June 15, 1939.

### Street Named After Missionary

Rom. 12:21. "Overcome evil with good."

"You are the Jesus Christ teacher, from Mandalay, aren't you?"

"Yes," was the answer.

"Then please go back to Mandalay, for we don't want you."

Such was the conversation between elders of the town of Pakokku and the Rev. Arthur H. Bestall when the latter went from England to open a Methodist mission years ago in Pakokku. Mr. Bestall had been successful among Buddhists and Christians alike in his work in various centers in Burma, and had shown great interest in the lepers he had encountered.

Though requested to return to Mandalay, yet this tactful missionary found a way to preach the Gospel in Pakokku. Later the work came under the care of the Rev. Alfred Wood-

ward, and when, in the summer of 1937, Mr. Bestall closed his earthly career Mr. Woodward, who was associated with him for ten years, said:

"When I took over charge of the work at Pakokku, to open our mission, those same 'elders,' who now rejoiced in the title of 'Municipal Commissioners,' met in solemn conclave and passed a resolution of thanks to the 'Sayah Gyi' (teacher and his wife) and also decided to name a street after him, which still bears the inscription, 'Bes-a-daw Lan' (Bestall Street)."

Thus did the missionary, who was at first "despised and rejected," win recognition for himself and honor for Christ by displaying the Christlike spirit.

### The Ninety and Nine

Luke 15:6. "Rejoice with me; for I have found my sheep which was lost."

"At a great gathering in Denver, Mr. Ira W. Sankey, before singing 'The Ninety and Nine,' gave an account of its birth. Leaving Glasgow for Edinburgh with Mr. Moody, he stopped at a news stand and bought a penny religious paper. Glancing over it as they rode on the cars, his eye fell upon a few little verses in the corner of the page. Turning to Mr. Moody, he said, 'I've found my hymn.' But Mr. Moody was busily engaged and did not hear a word. Mr. Sankey did not find time to make a tune for the verses, so he pasted them in his music scrapbook. One day they had an unusually impressive meeting in Edinburgh, in which Dr. Bonar had spoken with great effect on 'The Good Shepherd.' At the close of the address, Mr. Moody beckoned to his partner to sing something appropriate. He put the verses before him, touched the keys of the organ, opened his mouth and sang, not knowing where he was going to come out. He finished the first verse amid profound silence. He took a long breath and wondered if he could sing the second the same way. He tried it and succeeded. From that moment it was a popular hymn. Mr. Moody said at the time that he had never heard a song like that. It was sung at every meeting and was soon going over the world. While traveling in the Highlands of Scotland a short time later Mr. Sankey received a letter from a lady at Melrose thanking him for singing the verses written by her sister. That sister was Elizabeth C. Clephane. He wished to call it 'The Lost Sheep,' but Mr. Moody insisted upon calling it 'Ninety and Nine' whenever he announced it." *New Century Leader*.

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## Wouldn't Take "Easy Money?"

*II Cor. 1:12. "For our rejoicing is this, the testimony of our conscience."*

Most college freshmen need money, and Miss Blanche Beebe, a twenty-one-year-old freshman at Hartwick College, Oneonta, New York, was no exception. In fact, she was so much in need of money, and so anxious to earn some, that she cared for three little children in the home of a local dentist.

Busy with her studies and her job, she rarely went to the movies, and hence was rather unacquainted with some of the customs which prevail. One evening, around the holiday season, she decided to go, on a Saturday night, to see the moving pictures. Entering, she was given a ticket, but did not realize its significance. Later, when the manager drew her number from a large wheel, she was called to the stage. She did not want to go.

Persuaded, however, she went. As she approached the manager, he offered her the money to be given out that night, the sum of \$185.50.

"I don't want the money," she bravely said. The crowd gasped. Probably many of them had come with the hope of winning the prize money.

"If you don't take the money, we shall have to give it to somebody else," said the manager.

"That's all right with me," answered Miss Beebe. Another drawing was held, and the money was passed to another person.

When questioned by a reporter on the college campus afterwards, Miss Beebe said that she did not believe in "such ways of getting money." But couldn't you have used the money?" she was asked. Then came the reply of this young woman from Berne, a rural district near Albany:

"I suppose I could have, but there are other ways of earning money. I went into the movies to see the show. The money just didn't appeal to me. It wasn't my idea of getting money the right way. I didn't want it."

This item of news was sufficiently significant to call forth an editorial in a Utica paper, where the editor of the Observer-Dispatch closed by saying, "Many a reader of the item no doubt thought to himself or herself that what this country needs more than inflation or armament is more Miss Beebes."

The Expositor with The Minister's Annual should be included in your budget for necessary tools. These publications will do much to keep up your courage, inspiration, and preaching standard.

## SUFFERING, HUMAN AND DIVINE

By H. Wheeler Robinson

Dr. Robinson deals with all phases of the perplexing problem of suffering in a deeply spiritual manner and offers a helpful message of hope for every Christian reader. He shows how suffering may be transformed to strengthen character and win peace and happiness.

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## THE FLOWERING OF MYSTICISM

By Rufus M. Jones

An invaluable historical study of the 14th century—which witnessed the most remarkable outburst of mystical religion in the entire course of Christianity. The author introduces the reader to the great figures of the movement and evaluates their writings.

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## THE ART OF CONDUCTING PUBLIC WORSHIP

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Here Dr. Palmer discusses every phase of non-liturgical worship, offers concrete material for use in various kinds of services and includes check lists for objectively evaluating worship services.

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\* Price Tentative

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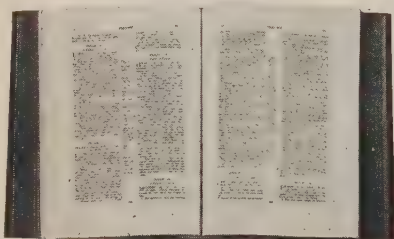
Jno. 14:6. "I am the Way and the Truth."

Jas. 3:5. "The tongue, a little organ, yet very boastful."

The modern church is not unmindful of the marked potentiality of the radio as a medium of intellectual exchange. In narrating current events, religious or secular, refined music and drama, art and education—the radio has a wide field and audience. But why doesn't the average commentator and radio announcer aim to describe the event and occasion as it actually occurs in real life? Or are radio reporters hired for their ability to color, daub and ballyhoo? Not every event is "epochal," "astounding" or "superlatively great and grand!"

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## Prepared Community

Numbers 23:10. "Let me die the death of the righteous."

A study in contrasts! The first carriage of the funeral cortege slowly approached. As it passed, a bystander was seen to nudge his neighbor and smugly remark, "Now the world is surely getting better!" Another case, or shall the mourners, perhaps,—a neighbor, business associate or pastor be heard to say: "'and so Valiant-for-Truth came to the river and he passed over, and all the trumpets sounded for him on the other side.'" In which procession will you and I be?

## Cultured Community

Gen. 1:27. "Male and female created he them."

One reason why Napoleon met his "Waterloo:" he could never tolerate an intellectual and independent woman. Madame de Stael once asked him, whom he considered the greatest woman in the world. His reply, "she who has borne the most children." He was thinking of more cannon fodder. Napoleon ordered his aids, "keep de Stael out of Paris—she makes the people think!" Mussolini recently gave a national reception to 92 Italian mothers with the most children. The highest had twenty, the lowest, fourteen. More army stretchers! Christ and his church have a large place for the intellectual, independent and Christian woman.

## Adventurous Community

Ps. 23:3. "He leadeth me."

Philip. 3:14. "I am pressing toward the goal."

Henry M. Stanley, the Explorer, discovered three worlds: the world without, the world within and the world above. In his Autobiography, he states: "religion grew deep roots in me in the solitude of Africa, so that it became my mentor in civilization, my director, my spiritual guide. With religious conviction we can make real and substantial progress; it gives body, pith and marrow; without it so-called progress is empty and impermanent—for without the thought of God—we are tossed about on a sea of uncertainty. . . ." Noble words! It took more than the philosophy of naturalistic mechanism and determinism to motivate a Stanley. No sign of a devitalizing, depersonalizing defeatism here.



# MID-WEEK SERVICES

SHIRLEY S. STILL

## I. Christian Enthusiasm (Rally Day)

Hymns: "Hail Him, Hail Him."  
"We're Marching to Zion."  
"Joy to the World."

Leader: at this meeting we are asking for messages of Christian enthusiasm from various groups in the church. We expect joyful people to bring us joyful tidings. Listen to the good news!

First speaker: (representative of church officers, brings some plan or program or bit of good news from the Board.)

Hymn: "Praise Him."

Prayer: that we may work joyfully and enthusiastically together.

Message from the church school superintendent. Let him tell of plans for better teacher-training, announce a contest, tell about promotion-day, or tell any good news — and tell it enthusiastically.

Hymn: "Mighty Army of the Young."

A prayer of thanksgiving for God's help and blessing.

Message from the women of the church—an enthusiastic message of what the women hope to accomplish during the autumn season or of some new accomplishment.

Hymn: "Faith Is the Victory."

Message from the Young People's Organization of the church. (Tell something good you've done, or tell something you plan to do.)

Hymn: "Ring the Bells of Heaven," or "O Happy Day."

A prayer for help and courage and enthusiasm for the work.

The Minister's Message: Here we have accomplishments and tasks. Let us set to work enthusiastically to accomplish things for Christ. The value of enthusiasm in the Lord's work.

Hymn: "Loyalty to Christ."

Benediction.

Recessional: "Onward, Christian Soldiers."

## II. Home-Going (The Prodigal Son)

Luke 15:11-24, read in concert.

Hymn: "I've Wandered Far Away from God."

A prayer for all prodigals.

Hymn: "Return, O Wanderer, Return."

Discussion, led by someone who will keep the people to comparatively short answers and will get a word or two from the hitherto silent.

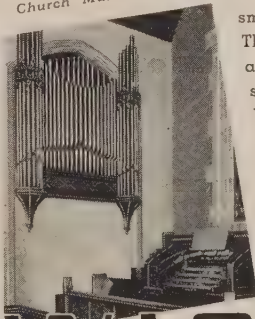
Questions for discussion:

1. Of whom is the prodigal son a picture?
2. In what way may our lives be compared with the prodigal's leaving home?



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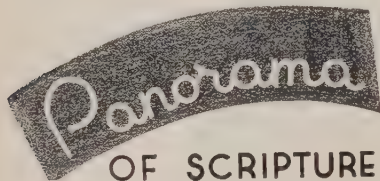
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3. What is represented by the far country?
  4. What is the "substance" that is spent in the "far country?"
  5. Does every prodigal come to feel lonely and homesick for the father's house?
  6. What is the comparison which would suggest the poverty-stricken state of the prodigal?
  7. What are the husks?
  8. What is meant by the statement, "He came to himself?"
  9. How do *we* make the journey to the father's house?
  10. Can we be sure of a welcome like the prodigal's welcome? Why or why not?
  11. Why do people ever wait in sin when they know they can return to the father's house?
  12. Why do you think the parable shows the prodigal without a true friend in the "far country?"
- Hymns: "There Is a Way That Leads to Death." "The Way of the Cross Leads Home." Special song, "The Prodigal."  
Benediction.  
Recessional: "I Know That My Redeemer Liveth."

### III. The Challenge of Spiritual Adventure

Hymn: "Lead On, O King Eternal."

Bible Reading: Matt. 28:11-20.

A *prayer* that we may accept the challenge to spiritual adventure in its widest sense; that we be always growing and doing.

Hymn: "Christian, Dost Thou See Them?"

Sermon: "The Challenge of Spiritual Adventure." Matt. 28:18-20.

Intro. The Great Commission is the greatest challenge to spiritual adventure and daring that has ever been issued.

I. It is a call to go to all the world.

1. This implies the adventure of travel. The farthest horizon of the world is the limit of the christian adventure.

2. This implies the adventure of daring. There are many dangerous places to go. Danger is not mentioned. One is called to go everywhere regardless of danger.

3. This implies freedom from the bondage of money and material things. We are not commanded to go where we are paid or where things are convenient. We are to *go*—that is adventure.

II. The Great Commission is a challenge to teach the greatest message in the world.

1. This supplies the adventure of an important task. We are more important than the

ambassadors of great nations, inasmuch as God is more important than any nation and we are "ambassadors for Christ."

2. Also, life is worthless without a worthwhile task. We have the most worthwhile task in the world. Life and death hang on the every-day activities of every Christian.

III. The Great Commission is a call to the greatest companionship in the world.

1. One of the greatest adventures in life is friendship. We have the challenge to become part of the greatest pact of friendship in the universe.

2. One of earth's greatest adventures is comradeship in war. We have comradeship with Christ in the great war against sin.

3. We like the end of every adventure to be "And they all lived happily ever after." The end of the christian adventure is happiness ever after.

Conclusion: I call you, not to passive, carelessness, nominal Christianity. I doubt if such a thing has any genuine existence. I call you to the high adventure of real, ardent, hazardous Christianity. Join the world's greatest war, know the world's greatest Friend, be the Kingdom's greatest ambassador, carry the world's greatest message into the farthest limits of the world. I call you to the certainty of final victory.

Hymn: "Stand Up, Stand Up for Jesus."

Benediction.

Recessional: "The Son of God Goes Forth to War."

#### IV. The Ascension

Hymn, "I Believe."

First story of the Ascension, read by a boy.  
Mark 16:15-20.

Hymn: "I Know That My Redeemer Liveth."

A prayer for Christians everywhere that we may appreciate what it means to have a risen and ascended Lord.

Second story of the Ascension, read by a girl, Luke 24:36-53.

Hymn: "One Day When Heaven Was Filled with His Glory."

A prayer that all the peoples of the world may come to know the Lord Jesus.

Third story of the Ascension, read by the oldest Christian, Acts 1:1-12.

Hymn: "Crown Him with Many Crowns."

A prayer that we may live His life and spread His message.

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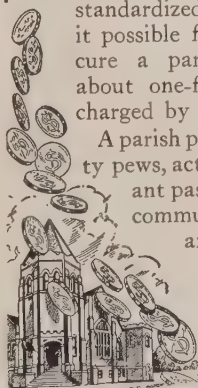
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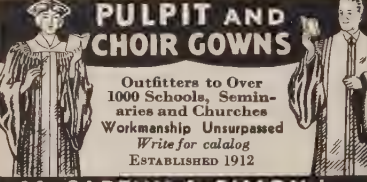
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"All Hail the Power of Jesus' Name."  
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Recessional: "I Know a Name."

## BOOK REVIEWS

I. J. SWANSON

**A HISTORY OF THE EARLY CHRISTIAN CHURCH**  
By William Scott, A.B., A.M., S.T.M., Th.D., Professor of Religion, Randolph-Macon Woman's College, Lynchburg, Va. Cokesbury Press, 1936. 357 pages. \$2.50.

This book was written primarily for college students. After setting forth the religious and historical background of the life of Jesus, it investigates the meaning of his life and teaching in its bearing upon Judaism, and follows the growth of Christianity up to the time of the calling of the Council of Nice. It is clearly and simply written, well-arranged, with many convenient sub-divisions, and is thus formally well-adapted for a text-book. The period treated is so exceedingly rich and extensive that, as the author states, his material is greatly condensed, and the emphasis has been placed upon the interpretation of the facts, rather than upon giving a full narrative of the facts themselves. This method renders the book more suitable as a text to be lectured on than as a satisfying narrative for the general reader. The author believes in the creative quality of Jesus' work. He states in his preface "The writer is not of the opinion that Christianity became a vast syncretism and that in the interplay of the forces which produced it the historic Jesus was but one of many factors. While it is true that the early exponents of the Christian faith adopted current modes of thought as the medium of their message, nevertheless, they selected only what served to express a unique faith originating in the life and teaching of Jesus." Yet in this unique faith the author has omitted many things which have always been held essential to Christianity, the divine-human personality of our Lord, the meaning of His death for the sin of the world, the literal resurrection from the dead. Thus amid much that is excellent both in matter and expression one misses the vital element that really made Christianity the one and final revelation of God to the world. The Jesus who was but a teacher would long since have been forgotten. It was what he is and what he did rather than what he taught that constitutes his real and lasting significance.

—Paul Hoerlein Roth.

**FIVE MINUTES TO TWELVE**  
By Dr. Adolph Keller, Cokesbury. 121 pages. \$1.00

"This little book was not so much written as received," says Dr. Adolf Keller. In a small volume of 121 pages he seeks to pass on something of the vision of the Church's opportunity which came to him at the Oxford Conference and during his participation in the recent "Preaching Mission," in the United States. The author evaluates the present-day rivals of Christianity as he finds them in Communism and Fascism and, while he accords full credit to them for such achievements as

may justly claim, he sees that they can never supply the spiritual needs of men. In this failure of modern economic movements is the Church's call to "take the gospel seriously" and go forward. "It is five minutes' twelve in the course of human history." An excellent essay on the spirit of the times. —Alvin E. Magary.

**WHAT USE IS RELIGION?** By Elmore M. McKee, Scribner's Sons, 1939 Pages 260 \$2.00

The author is the Rector of St. George's Church, New York City. He considers religion a powerful force, and in seventeen chapters deals with the questions of sincere skeptics. He writes sympathetically and yet always as a Christian minister. One feels he must have helped to clarify the thinking of his hearers and carried them beyond their doubts. Preachers will find much suggestive material for pulpit work. The book is to be strongly recommended. —William Tait Paterson.

**THIRD VOICES, SONNETS, BATTLEDORE, UNCONVENTIONAL VERSE**

By William Bacon Evans, Moorestown, N. J. 68 pp. and paper covers.

During an illness while in Syria the author had a longing to hear the songs of home-birds, and so, from memory, he wrote the words which to him represented the songs and calls of several of our birds. The sonnets deal with such subjects as "Praise," "God's Goodness," etc. Battledore includes short poems on "The Universe," "Work," and several other subjects. Unconventional verse has such items as "Ambition," "Shelter," and "Heredity." These are short poems for spare moments. —William J. Hart.

**RICH RENDERINGS OF HOLY WRIT**

By Keith L. Broods: American Prophetic League, Inc. Paper covers. 80 pp. (No price stated.)

Here are one hundred and fifty Scripture passages with different translations considered and expounded. For example, Hebrews 4:12, "The Word of God is quick and powerful;" the Twentieth Century translation is cited, "God's Message is a living and active power," with still another rendering, "energetically efficacious." This is followed by the author's brief comment. A large number of them will be found excellent starting points for good sermons. —William Tait Paterson.

**THE HISTORY OF THE EPISCOPAL CHURCH IN JAPAN**

By Rt. Rev. H. St. George Tucker. Scribner's. 221 pp. \$2.00.

In these days any man who has something authoritative to say about the Japanese people should be heard by those whose business it is to know what is going on in this distracted world. The Right Reverend H. St. George Tucker, now Bishop of Virginia and formerly Bishop of Kyoto has written a valuable little book in his "History of the Episcopal Church in Japan."

Christianity was introduced into Japan in 1549 by Francis Xavier. A century later it was rooted out, leaving only vestiges to indicate that it had even been planted. It was not until 1853 that the Episcopal missionaries began the first non-Catholic work among the Japanese people. The story of their battle to break down Japanese intolerance of Christian teaching is informing and significant. The change, within two generations, from an Oriental feudal state to one dominated by the "progressive" ideology of the Occident, is one of the sensational developments of recent history.

Following his historical review of Christian work in Japan, Bishop Tucker deals with the problems of the Church there in recent years. The book is an excellent short treatment of an important aspect of Christianity in the world of today. —Alvin E. Magary.

**THE MEANING OF MOODY**

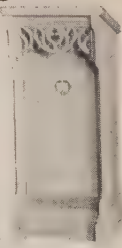
By P. Whitwell Wilson. Revell. 151 pp. \$1.50.

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  - a. Qualification—wise, kind, etc.
  - b. Experience—been over the road
  - c. Interest—He died for me
2. The Traveler—"me"
  - a. Must take the journey
  - b. Have not had experience
  - c. Need just such a guide
3. The Road—"path"
  - a. One of many
  - b. Is a narrow road
  - c. Not many going this way
4. The Destination, "life"
  - a. Contrast with death
  - b. A delightful anticipation
  - c. A glorious consummation

the observance of his centennial has added to them. Members of his own family have written frankly and lovingly concerning him; and various others have made their contributions relative to the life and labors of this zealous modern prophet of God.

This latest addition to the biographies of Moody is by a cosmopolitan newspaper correspondent. He is familiar with both British and American life. Readers of The New York Times frequently see his name at the head of articles in the magazine section of that paper. Like Moody, he is a layman, and therefore gives a new estimate of the great American evangelist.

Mr. Wilson has made himself thoroughly acquainted with the schools and the buildings at Northfield, and has furnished a sympathetic study of Moody's educational activities, as well as his evangelistic work. The reviewer saw him at Northfield during the days of the observance of the Moody centennial, in the summer of 1937, carefully observing every feature of the program. He acknowledges his indebtedness to Dr. John McDowell, who was chairman of that significant event.

Eight chapters are found in this volume, beginning with "The Ambassador" and ending with "The Claim." They make delightful reading, and contain a great fund of information concerning a man who is becoming a part of our cherished American traditions.

—William J. Hart.

## THE GOSPEL ON JOHN

Arranged by T. C. Horton. Published by the Bible Institute Colportage Ass'n. Four cents per copy. (Cheaper rates for quantities.)

Here is something that a pastor will find helpful to give to inquirers, young Christians, and to leave in the sick room. The various parts of the story are emphasized by underlining, and the chapter and subject headings inserted.

There are suggestions given for reading and study, and a helpful summary of the teaching of the Gospel.

Any pastor might well order one hundred of these for distribution as seems wise. —Gordon W. Mattice.

## THE FULNESS OF ISRAEL

A Study of the Meaning of Sacred History, by W. J. Phyllis-Adams, D.D., Canon of Carlisle, Chaplain of His Majesty the King. Oxford. Warburton Lectures. 226 pp. \$2.75.

The learned author hopes that this book "will help to stimulate the minds of some students of the Bible." This modest hope will be fulfilled by this scholarly and stimulating book. Contents: Introductory: The Church And The World, The Book Of The Old Israel, Jahweh's Call, Exodus, Success and Undoing, Servitude, Map of The Ancient World, and Index.

This is a solid and at the same time, an interesting book.

## THE SECOND WORLD CONFERENCE ON FAITH AND ORDER

Edinburgh, 1937, Edited by Leonard Hodgson, D.D., D.C.L., Canon of Christ Church, Secretary to the Conference. Oxford. Macmillan. 386 pp. \$2.50.

Contents: Preface, Part I, The Proceedings. Introduction: Lausanne To Edinburgh (1927-1937).

Chapters: I. The Opening Service. II. The Conference Assembles. III. The Conference Looks At The World. IV. The Conference Gets To Work. V. The



unday Evenings. VI. The Conference Writes Its Report. VII. The Proposed World Council of CHURCHES. VIII. Affirmation Of Unity. IX. The Closing Meeting And Service. X. The Continuation Committee. Part II, The Report. I. Introduction. II. The Grace Of Our Lord Jesus Christ. III. The Church Of Christ And The Word Of God. IV. The Communion Of Saints. V. The Church Of Christ: Ministry And Sacraments. VI. The Church's Unity In Life and Worship. Proposed World Council Of Churches; Affirmation Of Union In Allegiance To Our Lord Jesus Christ; And Seven Appendices.

The Keynote of the Archbishop of York's sermon is a masterpiece. His text is Ephesians 4:15, "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ." His sermon had a lofty theme and message. It was an invaluable address for students, delegates, ministers and the laymen interested in Christian unity.

The Conference was rich in faith, unity and love. Every minister should read the entire proceedings, and especially the addresses.

## CHRISTIANITY AND MORALS

By Edward Westermarck, late Professor of Sociology at the University of London. Macmillan. 427 pp. \$5.00.

This is a large and learned book by a Sociologist of the school of Spencer, Ward and Giddings. In it the author of the famous "History of Human Marriage" discusses the origin of moral ideas, the teachings of Jesus and Paul, the influence of the early Church, the medieval theologians, the Reformers, Sacramentarians and Ascetics. Such matters as war and the regard for human life, marriage and divorce, and the relation of religion to economics are treated at length.

Like most Sociologists, Professor Westermarck is inclined to use good and bad evidence in furthering his argument. All is grist that comes to his mill and he quotes recognized authorities along with "a Christian Bishop," "a business man," and even a tiger reported to have been scared out of its wits by a mouse. Of course, one cannot ask, "What tiger and what mouse?" but a scientific person should make sparing use of travellers' tales.

Jesus, says Westermarck, was a moralist, Paul a theologian. Jesus never made belief in his Messiahship a condition of salvation; Paul bases his system wholly upon redemption through a belief about the cross. Paul was not interested in the teachings or the example of Jesus. He laid great stress on the Resurrection, his early training in Tarsus inclining him to a preoccupation with doctrines drawn from "pagan cults which were much occupied with divine beings who had died and had risen again."

"As for the doctrine that a man is justified by faith without the deeds of the law," says the author, "it may be asserted unhesitatingly that it has proved to exercise an evil influence on the morality of conduct."

The book is not for the reader who believes that unorthodox opinions should not be published. It is somewhat diffuse and overloaded with citations. Like the beard of Polonius, it is too long. But to one who reads with intellectual courage and discrimination it may be recommended as the work of a scholar on a subject of great interest in our time and a welcome relief from the flood of superficial twaddle on "the ethic of Jesus" which has recently proceeded from the ink-pots of the uninformed.

—Alvin E. Magary.

## HERALDS OF SALVATION: Biographical Sketches of Outstanding Soul Winners

By Frank Grenville Beardsley, Ph.D., S.T.D. American Tract Society. 218 pp. \$1.25.

The mighty lives of those who had the spirit of God in their hearts and a burning message on their lips are sketched in this thrilling and stimulating volume which deals with the services of evangelism and Christian work of Jonathan Edwards, George Whitefield, John Wesley, Francis Asbury, Dwight L. Moody, William Booth, Billy Sunday, Gipsy Smith, and several others perhaps not

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quite so well known.

The biographical narratives are sketched in fully enough to be useful, and there is much of the dramatic in these accounts. The pages would have been even more helpful to the minister and religious worker if more attention had been given to an analysis of the talents of each and a presentation of the burden of their message and the particular contribution which was theirs. As it is, however, the volume will prove a real source-book for illustrations and inspirational matters drawn from life.

—Richard K. Morton.

**THE RELIGION OF THE NEW TESTAMENT**  
 By Professor Earnest William Parsons, Harper Brothers, 226 pp. \$2.50.

It is written for ministers and students of the New Testament. It is an attempt not to pull apart but to point out the origin, significance, and importance of the various strands that together make up the cord which binds us to the past, to each other, to the future and to God.

The first section of the book is devoted to a thorough statement of the religion of Jesus. His thought concerning himself, God, Man, Sin, Salvation, Atonement, Ethics, and the Future is often confused with the religion about Jesus. It is here clearly outlined. Then follows a section on the religion of the Pre-Pauline Christians in which the faith of the early Christians in the resurrection of Jesus is treated, together with a discussion of the "Reproach of the Cross."

In order Dr. Parsons devotes chapters to the rise and significance of the religion of Paul, of the Synoptic writers, of the author of the book of Hebrews, of the apocalyptic writers, the Johannine point of view and the other documents which make up the New Testament.

—Charles F. Banning.

#### RELIGIOUS TRENDS IN ENGLISH POETRY

By Hoxie Neale Fairchild, Associate Professor of English, Columbia University. Volume 1:1700-1740, Protestantism And The Cult Of Sentiment. 612 pp. \$5.00.

Contents: 1700 to 1720; Indifference; Negation; Scepticism; Poets of Controversy; Divine Poets; Middle-Classicalists; The Beginnings of Sentimentalism; Part 2, 1720: Neither Christian Nor Very Sentimental; Divine Poets; Non-Sentimental Christians; Sentimentalism—Mild Cases; Sentimentalism—Severe Cases; Pope and Thomson; Protestantism and Sentimentalism. Appendix 1, Primary Sources; Appendix 2, Secondary Sources; Index of Names, and Index of Topics.

There are not a dozen names of the present day readers, out of 130. There are some great names, however, such as Addison's "The Spacious Firmament on High" and his "All thy mercies, O my God."

There are all sorts and shades in this volume—such as orthodoxy, high-Churchmanship, and evangelism. (The author himself is an Anglo-Catholic.)

Much of this poetry seems to be weak, both in poetical taste and religious beliefs; but it includes also lofty thinking and religious faith.

"The student of the history of literature may wish to know what certain intelligent and imaginative Englishmen have thought and felt and said about religion. He says, in order to make my treatment of the subject as broadly useful as possible, I shall adopt a very loose and hospitable conception of the term "religion."

The author gives ample extracts, as well as summaries and biographical data.

**THE CASE FOR EVANGELICAL MODERNISM, A Study Of The Relation Between Christian Faith and Traditional Theology**

By Cecil John Cadoux, M.A., D.D., London. Willett, Clark, 191 pp. \$2.00.

This is one of the most distinguished of English ecclesiastical scholars. In his youth he served for some years in the British admiralty offices, but since he was thirty he has given his service to the church and to scholarship. He has held important professorships in English schools, and since 1933 has been Mackennal professorship of church history and vice-principal of



Ansfield College, Oxford. He has published a dozen important volumes.

In this book he holds that truth and not tradition is the right test of orthodoxy. He argues that Evangelical Modernism, rightly understood, is true orthodoxy, and that, as such, it fully preserves the essence and religious value of the Christian Gospel. He shows his belief, and makes his convictions clear, evangelical and convincing. The Contents of this volume include a Preface, The Way To Orthodoxy, Three Blind Alleys, Traditional Christology, The Way To The Real Jesus, and an index.

"It will not be disputed that the Christian religion arose out of the new relationships with God and with their fellows into which men were led by putting their trust in Jesus Christ." Do we not claim that Christianity is to be believed because it is true and for no other reason? All truth comes from God and in its fundamental importance is that only as man uses his own conscience and sees that true authority is simply the witness of reality itself speaking directly to his soul."

Under *Three Blind Alleys*, Dr. Cadoux makes clear that Christians who find liberal modernism unsatisfying, diverge from it either to the left or to the right; to the left stand the non-Christocentric humanist, to the right the fundamentalists, the Barthians, a large group whom many would call "the orthodox," but whom I prefer to call—without prejudice or disrespect—the traditionalists.

*The Way To The Real Jesus*. On a long view, and with an eye to the infinity and eternity of God's goodness, we judge that men must ultimately of their own choice turn to the light. There we have a real warrant for our faith in human progress, a faith much decried today, but, on full reflection, seemingly involved in our belief in the goodness of God. And faith in progress strongly reinforces our trust in truth. Without being able to see clearly all we aspire to see, we can take it for granted that love for truth and love for God can never lead us astray along divergent paths.

This is the Case For Evangelical Modernism. It is well stated, clear, vitalizing and fully preserves the essence and religious value of the Christian Gospel.

\*\*\*

## Quiet Souls

*Continued from page 449*

God wills that he be aggressive, he will have quietness of spirit and restraint in his aggressiveness, as Abraham Lincoln had; if God wills that she stand still, as Milton in his blindness, he will have quietness of spirit in his standing still.

One of the quiet souls in English literature is that master of seventeenth century English prose, Izaak Walton. The text for Walton's *Compleat Angler* is the verse from the Apostle Paul, "Study to be quiet."

The secret of the quiet life is seen in Walton's view of meekness, as in the advice to the rich man who was hoping for contentment by moving from one of his possessions to another. "If he would find content in any of his houses, he must leave himself behind him, for content will never dwell but in a meek and quiet soul." One of the best remembered passages in Walton's praise of meekness is that picture of the distraught owner of the fine estate which he was too troubled in spirit to enjoy but which the fisherman enjoyed. As Walton says, "He had a plentiful estate, and not a heart to think

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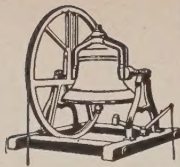
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so; that he had at this time many law-suits depending, and that they both damped his mirth, and took up so much of his time and thoughts, that he himself had no leisure to take the sweet content that I, who pretended no title to them, took in his fields, for I could there sit quietly."

One of Izaak Walton's notable contemporaries, Sir Thomas Browne, was a man of calm and sanity. In our day when propaganda has become an evil art in giving currency to unsound ideas, it is wholesome to remember the ideas about religious controversy as expressed by Browne: "It is the method of charity to suffer without reaction. Satires and invectives do in no wise confirm the faith of wiser believers, who know that a good cause needs not to be patron't by passion, but can sustain itself upon a temperate dispute."

There are few writers who possessed the secret of quietness better than Gilbert White, the vicar, who at the close of the eighteenth century wrote *The Natural History of Selborne*. A man who had a tortoise for a pet would naturally be a quiet soul. Gilbert White is a fine example of the amateur; there is nothing professional about him, and his love of learning in the realm of nature was genuine and possessed for him intrinsic worth. Could there be a better example of quietness than in White's observation of birds, as when he remarks that he had for many a half-hour watched one as it sat with "its under mandible quivering," or in his telling us that for many months he carried a list in his pocket of the birds that were to be remarked, and as he rode or walked about his business, he noted each day the continuance or omission of each bird's song.

One of the majestic souls of the nineteenth century is Cardinal Newman whose simple faith leads to quietness of soul: "Keep thou my feet; I do not ask to see the distant scene one step enough for me."

Another beautiful soul possessing quietness and strength is the Quaker poet Whittier.

'Drop thy still dews of quietness

Till all our strivings cease;

Take from our souls the strain and stress,

And let our ordered lives confess

The beauty of thy peace.'

There is an impressive quietness in Whittier's picture of the learned Pastorius in his new world home, hard by the Schuylkill, in the early days of the Quaker settlement, there enjoying the fellowship of Friends who were highly cultivated like himself. They discussed profound problems of life:

'To touch all themes of thought, nor weakly stop

For doubt of truth, but let the buckets drop

Deep down and bring the hidden waters up.'

here is serenity in the meeting of the friends:

'Peace brooded over all.

Fair First-day mornings, steeped in summer calm  
Warm, tender, restful, sweet with woodlawn balm,  
Came to him, like some mother-hallowed psalm.'

and Pastorius experienced not only peace but also joy:

'And, greeting all with quiet smile and word,  
Pastorius went his way.

And all his days with quiet gladness crowned.'

It is perhaps in the contemporary field that judgments differ most markedly. All would agree no doubt that Willa Cather has shown insight. Her treatment of the human scene gives the illusion of a higher reality better than that by most writers of our period. Refreshment of spirit comes more readily when one is face to face with what is truly representative and universal in its characterization than when one is face to face with the literal contemporary scene as depicted in the daily press and in the realistic novels of our day, whose journalistic recounting of "experience" offers little insight. One ought not to overlook mentioning the profound insight into the stability of God's moral government revealed in the drama, *Murder in the Cathedral*, which would indicate that T. S. Eliot is one of the quiet souls of our day.

## Trained Noses

*Continued from page 451*

only signs — not the road.

The preacher's obligation is to preach the Gospel of Salvation in its purity, in its completeness. There is not much value in specialized rabbit hunters on anything more impressive than a rabbit hunt, actually or figuratively speaking.

*Just*

## A Few Words from the Pastor

War leaves four armies—an army of cripples, an army of mourners, an army of thieves and an army of tax-payers.

Placed in the same situation, two people react differently and the difference is not in the situation.

A little undersized man with poor eyesight, a hump on his back and no money in his pocket, is talking, "We think them that are strong ought to bear the burden of the weak."

Many preachers would be glad to welcome Jonah as a member for it was said of him, "So he paid his fare."

A Pastor ought to have religion and tact but if he can't have both he had better have tact.

—Charles F. Banning.

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